

HE SPOKE

NOW

THEY SPEAK

By

WALTER L. YATES

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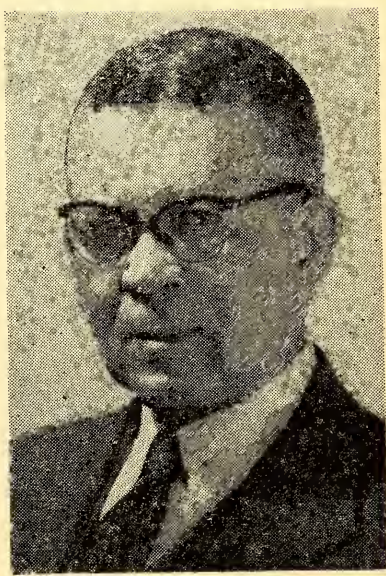
Salisbury, North Carolina



J. C. PRICE  
*Founder*



JOSEPHINE PRICE SHERRILL  
*Daughter*



PRESIDENT W. J. TRENT  
*Student of Price*







# He Spoke Now They Speak

A collection of Speeches and Writings  
of and on the Life and Works of J. C.  
Price.

by

WALTER L. YATES

1952

*"It matters not how dark the night, I believe in  
the coming of the morning."*

—PRICE

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## DEDICATION

Under the protection of all mighty God and with an eye single to the cause of religious and educational development for the Christian Ministry, we dedicate all benefits above the expense of printing and handling of this publication to be known as "The Joseph Charles Price Memorial Foundation for Hood Theological Seminary."

It is our prayer that this dedication will serve as a nucleus and source of development for a badly needed fund to be used in the exclusive interest of the training and development of Christian ministers and religious educational workers in the Hood Theological Seminary.

In the name of our Lord and Christ we dedicate and consecrate all benefits from this publication to the honor of J. C. Price and to the glory of God.

WALTER L. YATES

## ACKNOWLEDGMENT

We wish to acknowledge the assistance of the members of the library staff of Livingstone College for periodicals and other publications, Mrs. J. Sherrill and Mrs. M. Graves. We also wish to acknowledge the assistance of the Registrar of Livingstone College for financial figures and dates. We further acknowledge the assistance of Miss Irene Ballard for typing the manuscript and any others who have in any way contributed to this collection and publication. We are deeply grateful to you for the services given.

## PREFACE

The primary function of Speech, private or public, is the communication of ideas and attitudes toward concepts in order to win response to those ideas and concepts.

The present volume is a result of ideas and ideals frozen into time, and are not only timely but timeless both in their nature and being.

Each year there are more and more requests and demands for current materials on and about the Founder of Livingstone College and Supporter of Hood Theological Seminary of the African Methodist Episcopal Zion Church. The present collection is an attempt to supply these requests and to furnish the reader with writings and orations of an educational as well as an inspirational nature.

Perhaps the only living student who knew and studied under Dr. Joseph Charles Price, is President William J. Trent, who tells us in his own words of the origin and meaning of Founder's Day, and the progress that has been made since its beginning.

The closest person to the Founder of Livingstone College is his daughter, Mrs. Josephine Price Sherrill, who spares no pain in describing *This is What My Father Wanted*—and that was a place to educate ministers of the Gospel, now Hood Theological Seminary.

Bishop William J. Walls is the greatest authority on Dr. Price and he has given to us a profound piece of research and genuine interpretation of Dr. Joseph Charles Price as an orator. This is a great source of information and inspiration to and for the public spirited individual.

Perhaps the richest of this little treasure is to be found in Dr. Price's own speeches, in which we find a liberal and progressive world view of education and religion.

The political, social, economic and religious outlook of Dr. Price is beautifully expressed and illustrated by Dr. Josephus Daniels.

Appreciation and reverence for Dr. Price, an educator and leader is expressed in profound language and spirit of the persons who have been selected from year to year to represent the Faculty and Students of Livingstone College and Hood Theological Seminary from 1942 to 1952—We regret very much that the speeches of Dr. J. Van Catledge, Jr., Ph.D., minister of Old Ship A.M.E. Zion Church, Montgomery, Alabama, Reverend Wilson Q. Welch, Fisk University, Nashville, Tennessee, and Reverend Frank R. Brown, of Hood Theological Seminary, could not be secured for this collection and publication of Founder's Day Speeches.

We are deeply indebted to the President of Livingstone College, President W. J. Trent and also to Bishop W. J. Walls, Senior Bishop of the A.M.E. Zion Church; Mrs. Josephine P. Sherrill, Librarian, Livingstone College; Mrs. Olive McCoy Sawyer, Head of the Commercial Department, Livingstone College; Mr. Clarence W. Wright, Science Department, Livingstone College; Dean M. F. Shute, Science Department of Livingstone College; Mrs. Bettie L. (Brown) Thompson, English Department of Livingstone College; Reverend H. H. Little, Professor of Practical Theology, Hood Theological Seminary; Mrs. Carolyn E. Payton, Personnel Advisor and Head of Department of Psychology, Livingstone College; Mr. Solomon Seay, Senior, Livingstone College; and Mr. Willie Louis Massey, President of the Student Council, Livingstone College 1951-52; and Dean John H. Satterwhite, Dean of Hood Theological Seminary, Salisbury, North Carolina, for their unique contributions to this collection and publication growing out of the spirit of Founder's Day.

## FOUNDER'S DAY

The first Founder's Day held at Livingstone College was on February 10, 1895. The entire program was given by The Price Memorial Concert Company, the first college group that the college ever sent out on the road. In 1896-97-98 it was conducted by the same group under the direction of Professor B. A. Johnson, a graduate of Livingstone College in the class of 1890 and also organizer of the Price Memorial Concert Company.

Founder's Day was continued through the years, but it was in 1936 when the General Conference took official steps to make it connectional wide. A resolution was presented at this Conference and signed by Bishop L. W. Kyles, Bishop W. J. Walls, and Dr. Eichelberger, asking that 25 per cent of the General Claims would be raised and reported on Founder's Day each year to help complete the Price Memorial Building, pay off the debts of the college, and to build up the salary scales of the teachers, as well as, to add more modern equipment for the whole college program.

The first year after the close of the General Conference in 1936 they attempted to float a \$100,000.00 bond issue, but that did not materialize. So the first report was made in 1938 and has been kept up through the years.



## LIVINGSTONE COLLEGE

Salisbury, N. C.

### FOUNDER'S DAY REPORTS — 1938-52

1938.....	\$24,334.03
1939.....	25,298.39
1940.....	21,626.81
1941.....	24,163.86
1942.....	29,012.75
1943.....	45,358.44
1944.....	42,310.82
1945.....	47,813.29
1946.....	46,739.59
1947.....	50,128.24
1948.....	45,093.88
1949.....	71,685.51
1950.....	75,171.91
1951.....	77,043.56
1952.....	77,019.77

# THIS IS WHAT MY FATHER WANTED

by

JOSEPHINE PRICE SHERRILL

One of the most regrettable circumstances of my life is, that it was never my privilege to know or see, in person, my father, Joseph Charles Price. However, through the years I have learned of him through my mother, through his friends and admirers, and through reading. Thus his personality, his character, and enduring achievements have been indelibly impressed upon me by those who knew and loved him.

It is therefore with some hesitancy that I attempt to write, although briefly, of his hopes and aspirations in regard to the work that was nearest his heart—Livingstone College. And I must rely entirely upon the sources mentioned, as bases for my conviction that “this is what he wanted” most at Livingstone—*a place for the training of Ministers.*

In reading the early history of the A.M.E. Zion Church one finds substantiation for this belief. We quote the following authentic and convincing statement from “The History of Education in the A.M.E. Zion Church”, by Bishop C. R. Harris:

“Bishop J. W. Hood, recognized as one of the co-founders of Livingstone College, was Bishop of the Virginia, North and South Carolina Conferences when the movement to establish a connectional college was started by him and his associates in his district. Elder W. H. Thurbur, at Concord, N. C., also had a conception that supplemented that of Bishop Hood, so that when the first venture failed, Thurbur and the Concord congregation gave land for the *specific project of a Theological school to train Ministers.*” Thus Zion Wesley Institute, now Livingstone College, was founded in 1880.

My father said in his quadrennial report at the General Conference of 1888 at New Bern, N. C. "The necessity of a connectional school not only for normal and academic culture, but also for *Theological training* . . . admits of no argument."

As further evidence for my conviction, I quote from Bishop W. J. Walls' "Joseph Charles Price", the following letter of recommendation and authorization:

"The North Carolina Conference of the Methodist Episcopal Church, in its desires to secure the moral, intellectual and social progress of the freedmen of the United States, has secured from the State Legislature the incorporation of an Educational Institution to be located at Concord, N. C. The object of this Institution is to train young men and women of the Negro race for religious and educational work among their own people in the Southern States, and to prepare them to carry the light of the Gospel to Africa. It is believed that the Evangelization of the "dark continent" can be best secured by the agency of the converted and educated Negroes of America. The General Conference of the A.M.E. Zion Church at its last session adopted this Institution, and design to make it the connectional University . . .

(Signed)

J. W. HOOD, Bishop of the A.M.E. Zion Church in America, and President of the Board of Trustees of "Zion Wesley Institute".

The "one increasing purpose" of my father's life was the education of the head, the heart, the hand of the Negro youth of America. But according to Bishops Walls "Price's educational emphasis reached its climax in a plan to train *preachers, religious leaders and missionaries*. His conviction was, as expressed by him, that "individuals and men of different professions passing mental or moral worth may do great good in this direction. But there is no man among the colored people whose scope of usefulness is so

large and duty so apparent and urgent as that of the *Negro preacher*."

In attempting to carry out this idea, Joseph C. Price was in perfect agreement with other pioneer educators of his day. For the earliest and best American Universities were not only founded by religious denominations, but were primarily thought of as places where *ministers of the gospel could be educated*.

There was also a strong belief and conviction on the part of the founding fathers that the moral and spiritual values could be emphasized and developed by means of a system of higher education based on religious concepts.

Through the passing years, however, the original plan for our Colleges and Universities has almost entirely disappeared. There has developed a tendency to forget the moral and spiritual values upon which they were originally founded. But no thinking person can doubt the necessity for getting back, at least in a measure, to some of the concepts and convictions of the founding fathers. That we are in dire need of some valuable resources for the troubled times in which we are living, cannot be denied. Resources which help "develop humanitarians rather than technicians". Resources which may instill within the student a deep concern for some of the basic, timeless values of life and living.

The Christian life has always been strengthened and enlarged through the work of the *Ministry*. Christ Himself chose and *trained* men and sent them forth to *preach*. In the 10th chapter of the Roman letter, Paul, the Apostle asks this question, "*How can they hear without a preacher?*" Education in religion is rightly receiving greater attention. But it will not, it can not take the place of the pulpit. And there is no privilege so great as helping and *training* men into the full measure of the ministry.

That our religious life is passing through a transition, no thoughtful person can doubt; that it may be a transition to larger things is the prayer and hope of faith. The

higher life of society is dependent upon an *effective, intelligent pulpit*. Hence the need of a higher conception of the place of preaching in the plan of God and in the spiritual training of the world. It is my sincere conviction that this is what my father wanted at Livingstone College. In the brief span of ten years he did not see the complete realization of his dream—

“Yet I doubt not through the ages one increasing purpose runs.

And the thoughts of men are widen'd with the process of the suns.”

## DR. JOSEPH C. PRICE AS AN ORATOR

by

BISHOP W. J. WALLS

The orator is the total person who takes action in original words. He may have elocution but he is more than an elocutionist. He is not a declaimer; he is a speaker with the authority of inspiration. More than a reader, he is an originator. A dumb man cannot be an orator, but there are human parrots called so, but not an orator. The orator puts his total self with selective language and convinced thinking into a cause or occasion with an unction and magnetic appeal that no one who is not an orator can achieve.

The historian's test of an individual's greatness is "What did he leave to grow?" writes H. G. Wells. "Did he start men thinking along fresh lines with vigor that persisted after him? By this test Jesus stands first."<sup>1</sup>

There is no better criterion of a man's or woman's worth. We may expand Wells' question to mean: what did a man say and do to help others grow? By such a criterion the usefulness or non-usefulness of his life's contribution is appraised.

Many, building on old ideas and foundations, have left useful institutional heritages. But growth is not merely an institution. Jesus built no institutions; neither did Plato nor John Huss.

Joseph Charles Price built on no man's foundation. It had not before been proved satisfactorily that his race, a social stepchild in American society, could function in the family of men. We today see his self-initiative in thinking. Ideas conceived by white altruists were implemented, reconstructed, and vindicated by J. C. Price. In this way new hope was projected into a race. A new method of racial rapprochement through pacific counsel and grow-

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<sup>1</sup>. H. G. Wells, "The Most Permanent Impression on the World." *Readers Digest*, May 1935.



ing adjustment between former master and slave produced a new pattern of action that may become lastingly beneficial in serving the national well-being. In the pursuit of definite human ideals and concrete progressive ends. Price was a great man. His oratory was creative in making his ideas effective in the popular mind.

We maintain that he awakened a race to its possibilities and recreated its hopes and gave the cue by which it could live with a more powerful race, distinct but unified. By his superb personality and his inimitable oratory, he was the acting embodiment of that idea.

William Pittenger says of oratory:

It is needed in the promotion of every reform and is the only means by which the minds of a community can be at once moved in a new direction. When employed in the service of error and injustice it is like a fallen archangel's power for evil. But its highest and purest sphere is in the promulgation of revealed truth.<sup>2</sup>

Oratory as an art is said to have been discovered by the Greeks, but that even the Egyptians knew the power of persuasive speech is inferred by the practice of their law courts. Moses, Egyptian trained, said: "O, My Lord, I am not eloquent." Every empire from Egypt to Great Britain was built by fighters and orators. Writers assisted them unseen.

The Greeks understood oratory as an art; the orator was a speaker. The Romans, more realistic, defined the orator as a *pleader*. Aristotle defined oratory as "the power of saying on every subject whatever can be found to persuade." This in substance means *propaganda*.

The modern man with his mechanized speed, means of communication, and incisive thinking likes Phocian's type of definition best: "The power to express the most sense in the fewest words." A rather cold definition is that of Professor E. N. Kirby: "the art of expressing by speech and gesture that which is in the consciousness."

<sup>2</sup> Pittenger, *Sacred and Secular Oratory*, p. 18.



But there is naturalistic tone in the last definition that makes it rather universal. Jesus to some extent was an orator like that. He expressed what was in the consciousness. He revealed truth and rested it upon a "whosoever" basis of acceptance. Truth's value is found in experience. He was the chief of ethical empiricists. "Whosoever will eth to do the will of my Father, shall know the teaching." Joseph Charles Price made oratory persuasion. His only authority was truth. He lived empirically.

Let us attempt to understand the secret of Price's oratorical ability. In all genius, however keen the powers of the observer's analysis, one reaches the place where he stands in wonder at an element that eludes analysis. That Price was black does not take from, but adds to, his achievement when we stand in sympathy with him in the restricted situation, facing his race. He was in a world dominated by other races of incomparably superior intelligence and numbers. The dominant group in his country was set in iron-clad traditions concerning his race. He was able to take the gifts of nature and of God and induce both former master and slave to adopt a new attitude toward better racial relations.

Emphasizing this secret of the orator with a prophetic message, Dancy says:

From a bare foot boy, called into a Sunday School, at Newbern, to the most popular and dazzling orator of his race, in thirty years, is a record of which any man in America of his age would be proud. He was more forceful and able, if not more picturesque, than Grady, of Georgia; and since he stood for higher qualities in American manhood, in order to a proper solution of the American problem, he will live longer since nothing is settled until it is settled right. His version of the problem and the things necessary to settle it was broader than Grady's and will have to be brought into acquisition 'ere the end sought obtains.<sup>3</sup>

3. Editorial, *A.M.E. Zion Quarterly Review*, IV (January, 1894). 207.

The fact that Dancy stresses, Pittenger in his description carefully guards, and concludes:

Reasoning . . . is not always enough . . . The ideal orator therefore, is one who, even in argument, can show the truth, and then, by a flash of heavenly sympathy, change our cold asset into fervent conviction.<sup>4</sup>

Price's oratory was used to popularize his ideas. It was based on the Bible and the teaching of Jesus. He may in many respects be termed a minister at large. For although he drew on all social and political subjects to press his point of view, he was first of all a teacher for our Lord. The Bible was for him, as for Spurgeon, the "standard classic". This was the secret of power wielded by Savonarola, Crisostom, Luther, Wesley, Whitefield and others who have moved the world. Thus, Bible-trained John Bunyon "recorded the world's experience in religion, and made the cold, dead realms of allegory flash with life."<sup>5</sup>

In Price's knowledge of the great traditions, his study of character, his power of interpreting in narration, and his readapting language and thinking to meet the needs of the hearers, there seems to have been the means by which his genius was fitted for its triumphs. But although body-poise and health, strength to execute, language to coin masses of thought into words and logic, to classify and reveal it, courage to bear the scrutiny of ten thousands eyes, and firmness to endure the exactions of preparation were to Joseph C. Price the upward pathway: yet his deepest secret was that he was a *good man* and was convinced of his own mission and message. A bad man with Price's voice, talent, and training in completeness would have been but a disgusting declaimer, "*non posse nisi virum bonum*"<sup>6</sup> (the orator is impossible unless the man is good) says Quintilian, ancient critic of oratory.

<sup>4</sup> Pittenger, *Sacred and Secular Oratory*, p. 30.

<sup>5</sup> *Ibid.*, p. 31.

<sup>6</sup> Charles Dudley Warner, *Quintilian Book—Ten Library of World's Best Literature* (New York: R. S. Pealer and J. E. Hill, Publishers, 1897), p. 11986.

The most distinguishing attraction of Joseph Charles Price, of course, was his charming oratory; but this was but a gesture to call attention to his own stout soul and its message to the world. "World's Orator" was the badge which the World's Methodist Conference in London, 1881, placed upon him. From this time on he received various but similar sobriquets from the public during the ten years of his almost meteoric career. He was dubbed "The most eloquent Negro", "Peerless Orator", "Leader of the Race", "The Race's Leading Educator", "Race Spokesman", "Man of Wisdom", "One of the Country's Most Eloquent Men", "National Orator", "The Black Prince", and finally Frances Willard called him "The Plumed Knight of the Colored Race". Looking at him across the years as late as 1921, Dr. DuBois wrote him down, "The Acknowledged Orator of His Time".

The writer heard Dr. P. P. Claxton, when United States Commissioner of Education, at the Kentucky State Teachers Association in 1914, say, "Price, with Governor Vance, was one of the two greatest orators North Carolina ever produced."

Dr. Theodore L. Cuyler, Brooklyn pastor and friend of Abraham Lincoln, writing on "Orators I Have Heard", on both sides of the Atlantic, in his reminiscence in the *New York Evangelist* once said: "J. C. Price, the Negro Orator had the greatest facility for putting a spell on an audience of all the orators I have heard."

Were it necessary, we could find many more epithets of this oratorical genius to show that our subject made his impression on the world as one of its great orators. There is a tradition that the *London Times*, a good many years ago, published a list of the world's seven greatest orators and Price was named in the list.

President William J. Trent, of Livingstone College, who knew the famous literatus, Walter H. Page, states that in a delineation of the three greatest Negro orators, speaking of Douglas as the master revealer of slavery's impres-

sion on the Negro, invincible debater and philosopher of the freedman's cause, and of Booker T. Washington as the practical thinker, carrying multitudes and a nation's mind by the interpretation of the race's potentialities, and of Price as the black exponent and prophet, and exclaiming on the comparative effectiveness of each, said: "But when Price spoke, he struck fire and threw you into the heroic mood." Such a man enjoying such appraisal of his power of expression commands our study of his secret of power.

Oratory has been changed in our radio age, and is statistical in style, circumscribed and rendered cut and dry by radio practice. It is more subdued and reflective. The exhibitionary and heroic features have been modified, particularly as to gestures and to flexibility and variability of utterance and annunciation. In a word, oratory is less free and more stilted than in the former days when the orator stood always before the "sea of upturned faces," whether in the pulpit or in the political arena or in the lecture lyceum.

### TRAINING AND TALENT

The writer once discussed Price with Bishop George W. Clinton, whom Dr. W. H. Goler said "very much resembled the great orator." To his question, "What do you think was the secret of Dr. Price's power as a speaker, his talent or his training?" the Bishop, who was one of the few Negroes who were all-but-a-year-graduates of the University of South Carolina before the Wade Hampton regime, expelled the freedmen, replied reflectively, "I think it was his training. His language was faultless; his body was graceful; his thinking logical. I never saw him make a gesture or use a word out of place."

We have heard the opposite version. There are those who say the orator is *born* and cultivation in no degree can make an orator of one who has not its gifts. But graces are from culture; gifts are from nature. It is like saying, needless the seed without the soil, and vice versa. Both are

necessary, but the species and quality is the thing. If we measure it by nature, Price had the gifts. He had a noble presence, healthy body, musical voice, one of the very bright intellects, and an especially skillful ability in recalling, selecting, and placing words for accuracy and utterance.

By culture he had attained the power to call up his knowledge and reconstruct it for the occasion. He had enriched his thought and method by committing to memory beautiful thoughts of others but seems not to have had a verbatim memory. His was the reconstructing rather than reproducing type of mind. His abilities for absorbing different kinds of knowledge were equalled by his ability to use his knowledge, in selective degrees wherever and whenever needed, to such an astonishing degree that he was never at a loss for a resource to meet the occasion. It was not merely words and delivery, it was ready wit and suitable, transforming wisdom which he commanded. He had a secret spring of personal good nature. Dancy describes his wit and humor in the following manner: He had a high sense of humor, and when he liked, could keep an audience in an uproar; but his humor was as the ripple of the surface of an unfathomable sea."

It will be helpful in understanding Price if we note what his teachers and schoolmates thought of him, of his ability to interact with the social environment to the mutual enhancement of both the occasion and his own cause. President I. N. Rendall, of Lincoln University in Price's student days said:

Dr. Price was richly endowed with many of the attributes of greatness, and he possessed them in a splendid combination. He had a great capacity for language and ranked very high in the Latin and Greek classes and in the Hebrew scriptures. He was a master in the use of his native English; when the occasion came, which quickened his interest, all his knowledge was at his tongue's end, for the statement, and for



the illustration of his thought. He led grandly where his judgment and conscience approved the course.<sup>7</sup>

As a student he ascended beyond the ordinary envy of schoolmates who always preferred him to themselves in leadership because of his being and the embodiment of their ideals. William H. Goler, who was his classmate at Lincoln in theology, said, "He was the most masterful orator at Lincoln University." Edward Moore, another classmate in college, like Dr. Goler, worked with Price at Livingstone College; he was positive in the belief that this great orator was the brightest, all-round student he ever knew. The Philosophian Literary Society, the theater of Price's earliest and brightest triumphs, was a recommendation to young men to follow where he led. At Lincoln, after Price's day, this society, in competition with the Garnett Society, became the popular society among the aspiring.<sup>8</sup>

Of Price as the valedictorian at his graduation at Lincoln, another president, John B. Randall, his former teacher at Lincoln, at the Quarto-Centennial of Livingstone College, related the young orator's impression:

An examination of the registrar's record will show that in each of the four years in college Price ranked first and was assigned the valedictory at graduation. Some valedictories are forgotten almost as soon as they are spoken. This one left a long lingering memory. The spirit of good will it breathed; the genuine Christian character of the man enhancing the value of the words he spoke; the friendly, modulated, rich-toned voice; the manifest sympathy he felt with his classmates and fellows; the evident gratitude for counsel and guidance in the way of truth for the moulding and shaping of character all made a deep and abiding impression. . . . So we knew that the principles of the decalogue and the Sermon on the Mount must spring

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7. John D. Dancy, "Lessons from the Life of Dr. Joseph Charles Price."

8. *Ibid.*

up and bear fruit from this man's teaching and life. . . . His mission was accomplished and though dead, his works follow him. How his eloquence could sway and hold an audience! How wise and prudent he was in business . . . and how like the young man I used to know and teach! . . . I believe that Joseph Price was endowed by God to be the greatest orator of the African race who has lived in this world.<sup>9</sup>

Men of all statures have excelled in group effectiveness and control. But it is the exception when a man of small and insignificant stature achieved it, whether that he Alexander, Napoleon, Wesley, Alexander Stephens, or Stephen Douglas. Orators in particular as a rule are expected to be of the great-body type. It would seem that the Creator took no chances on making Price to fit every quality of the accepted orator. His only handicap was his color in a white man's standardized world; Price mastered that by imbibing the white man's learning. Dr. George E. Davis, a fine literatus and scientist, while a teacher in Biddle (now Johnson Smith) University, told the writer that, in reading of the orators in classic times, he formed his ideal of an orator who remained in the realm of the ideal only, until he saw and heard Price. As he witnessed Price in action he said he discovered then and only in him his ideal orator. As the writer never saw Price, we will let those who saw the orator describe him.

His schoolmate, Dr. York Jones, another teacher at Johnson Smith University, in reminiscence wrote:

How shall I describe the oratory of Price? To be realized it must be heard. The ancients maintained that there is kinship between oratory and poetry. Price's oratory moved men as poetry set to music moves them.

One of Price's speeches in print, as is always the case of difference between the printed and spoken

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<sup>9</sup>. John B. Randall, "Reminiscence and Appreciation of Great Students I Have Taught," *Livingstone College Quarto-Centennial*, *op. cit.*, p. 97.



words, was possibly a cold lifeless thing, but oh, to hear him say it! He, tall and graceful in bearing and in gesture with a voice musically thrilling, handsome of countenance, an almost angelic face—Oh, to hear him say it, was to be thrilled as music thrills one! Price's speeches were the movement of a music-soul, the impact of a great personality which moved you in spite of yourself!

When Price graduated, Hon. William E. Dodge, a Presbyterian elder, the philanthropist who supported Price through Lincoln, under the spell of Price's oratory, sat on the platform and cried like a baby, still moved beyond control. "J. C. Price was one of the greatest orators the race has ever produced!" he exclaimed.<sup>10</sup>

Dr. W. E. DuBois, who saw Price only once when he was a boy in Tremont Temple in Boston in company with DuBois' famous cousin Eliza Gardner, says:

We Americans ascribe to Englishmen the quality of political diplomacy, to Frenchmen that of finesse and to ourselves the quality of grit. I like to think of Joseph C. Price, tall, of superb physique, and of *Unmixed African Blood*, as the epitome of his country's nationalistic characteristic.<sup>11</sup>

That noble English philanthropist and scholar, Dr. George Penman, who introduced Price to Great Britain and whose entire story will be used in the Appendix, gave a unique mental picture of the black orator and a reflection of how he still is held in exalted esteem among British people. Penman, whom the writer met in London in 1921 at the Methodist Ecumenical Conference, was never tired of relating stories of Price's triumphs through the British Isles. It is fortunate that we have this reflection on the great black orator from a staid Englishman:

10. "Joseph Charles Price As I Knew Him," *A.M.E. Zion Quarterly Review*, XXVII, No. 1 (January-March, 1926).

11. DuBois, "An Estimate of Joseph Charles Price," Editorial, *Crisis Magazine*, March, 1921.

Many of them (English people) had listened to the heart-stirring appeals of Frederick Douglass, Box Brown, William Wells Brown, and other escaped slaves, and they were ready to give a hearty welcome to Mr. Price from the simple facts that he was black and the son of a slave. But, apart from his color, he had many attractions. He was every inch a man. He was about five feet ten inches in height and weighed above two hundred pounds—he gained thirty pounds in weight during his stay here; this he ascribed to “English air and English fare.” He was endowed by Dame Nature with very unusual powers of thought and speech. He had been favored with a university training. His voice was remarkably melodious, had a great compass, and was under perfect control. It would have been a pleasure to listen to him even if his deliverances had been commonplace. But they were the product of a clear, vigorous, cultured, furnished brain, carefully prepared, not hastily thrown together, and delivered with conviction of soul which carried convictions to his hearers. Wherever he went in this country, his remarkable ability was appreciated. At the conference, one of our foremost ministers said to me, of him: ‘If that man lives, he will make his mark.’ That was the general opinion of those who heard him here.<sup>12</sup>

Dr. Penman’s version does not coincide with Bishop Clinton’s and those who attributed Price’s power to his training, when he says it would have been a pleasure to listen to him if his deliverances had been commonplace. He does not, however, discount the part which training had contributed to making him efficient in expression. In this he is in agreement with another great admirer, Dr. Theodore Cuyler, who said:

J. C. Price of North Carolina is a fair match for Douglass (Frederick Douglass) in eloquence and culture. He has a style peculiarly his own; but his first

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<sup>12</sup>. Penman, *op. cit.*, p. 3.

sentences pleasingly captivate his audience, and his 'wit and wisdom' with a combination of rhetoric and logic, poured forth in such masterly strains of eloquence, claims his hearers as influenced by magic. On the evening of January 19, 1887, he addressed a crowded assembly in Lafayette Avenue, (Brooklyn) Church, and for an hour held their closest attention to a well-reasoned address, full of argument and red hot with earnest emotion. Mr. Price's voice is a fortune to any public speaker, and his flow of admirable language is strong and rapid as a mill-race. . . .

On the following day a reception was tendered him in the parlors of the Broadway Tabernacle (New York City) when Dr. William N. Taylor was one of the speakers. The rooms were crowded with prominent ministers, laymen, and ladies. President Price's speech had a Websterian dignity and power which astonished his audience. If he could be spared from the higher work of the pulpit and college, he would be an admirable representative of our colored fellow countrymen in the Senate chamber.<sup>13</sup>

But a famous University of North Carolina Professor, contemporaneous with Price and Bishop Hood, agrees in believing that Price's being trained to think was a secret, if not the one secret of his greatness. Says Doctor R. W. Winston:

In 1881 when the whiskey fight was on, he was in great demand as a speaker. He was . . . a clear thinker. He was not muddy, 'highfaluting'—his feet were on mother earth. . . . There was no mysticism in his make-up—he was a commonsense man; and yet he had eloquence of the higher order.<sup>14</sup>

But Dr. Winston struck a point of the orator's merit that also received general assent; it was his intense prac-

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<sup>13.</sup> Theodore Cuyler in the *New York Evangelist*, January, 1887.

<sup>14.</sup> Letter to the author from R. W. Winston, Hobbirk Inn, Camden, South Carolina, February 6, 1927.

ticality and work-a-day wisdom. He says: "He (Price) was a doer as well as a talker. . . . He never ranted nor painted thin air . . . he was a philosopher in action."<sup>15</sup>

United States Commissioner of Education, P. P. Clanton, in a letter to the author said:

I did not know Joseph Charles Price intimately; only as I met him from time to time in North Carolina, usually when I went to hear him speak on some subject of public interest. I regarded him very highly. He was a man of unusual ability and a very able speaker.

His success was due to his good common sense, his idealism, his great energy, and his ability to present clearly, convincingly, and interestingly, the merits of Livingstone College and the education of the colored people.<sup>16</sup>

There are interesting stories told of how this black orator's speeches won the heart of the South of which we present the following:

A good many years ago, as some will remember, an effort was made in Tennessee to prohibit the sale of ardent spirits by a constitutional amendment. The temperance people imported a Negro from Salisbury, N. C., to talk to Negroes. He was the blackest man I ever saw, and yet he did not look like a Negro. The name of this Negro was Price, and he had a school for Negroes at Salisbury. Queen Victoria contributed liberally to the building of this school, upon a personal appeal from Price, who visited her. Price was a wonderful orator, and you would travel many miles to find his superior.

The whiskey men of Knoxville employed Yardley, who once ran for Governor, to follow Price and to answer his arguments. They met once, but only once,

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<sup>15.</sup> *Ibid.*

<sup>16.</sup> Letter to the author, 1922.

and Yardley was reported to have said: 'If that Negro will let me alone, I will let him alone.' Yardley, in that particular instance, knew when he had enough. Price showed himself a master in ridicule and invective. I heard Price at Knoxville and at Memphis. At Memphis I persuaded a lawyer friend who did not want to, to go with me. After the speaking, he declared he had never heard the equal of that oratory.<sup>17</sup>

Le Hunt said of Shelly, "He needed only the green sod beneath his feet to make him a sort of human lark pouring forth the syllables of unearthly sweetness."

Such an orator was Joseph C. Price. From his melodious messages of humanity and education there arises a hope that charms. In every description of him, by those who heard, both his voice and alert use of words to marshal his thought and enrapture his hearers is remarked upon.

Paul Lawrence Dunbar, the poet, extolling Dr. Washington, compared him as being the foremost figure in Negro national life in his time, but said he was "less statesmanlike than DuBois, and less eloquent than the late J. C. Price."<sup>18</sup>

"Thorough Preparation" was Price's practice on all subjects he discoursed upon. Charles W. Chestnut of Cleveland, the ranking Negro writer of the last generation, wrote of this quality of the incomparable orator:

I was brought up in the old Evans Metropolitan A.M.E. Zion Church, Fayetteville, N. C. . . . When Dr. Price spoke in Fayetteville, I heard him and, like everyone present, was impressed by his eloquence, his earnestness in the cause of religion, his church and people. . . . A logical thinker, with firm convictions on any subject he had thought out; a clear exposition

17. John W. Paulett, "Prominent Negroes," *General Organ of the Methodist Episcopal Church, South*, Nashville, September 27, 1912.

18. Paul Lawrence Dunbar, *Representative Negroes—The Negro Problem* (New York: James Pott & Co., 1903), p. 195.



of his views in a magnetic voice made him a formidable opponent in the forum of the argument.<sup>19</sup>

In an editorial on Price's death, in the *Quarterly Review*, Dancy describes his preparation literarily as follows:

His more elaborate efforts find no superiors for fine English, logical deductions, richness of eloquence, beauty of statement and comprehensiveness, in American literature. Ex-Speaker Thomas B. Reed, of Maine, once remarked that 'Price used the finest and best English he ever listened to.'<sup>20</sup>

In him voice and language met and matched. He combined with these modesty and gracefulness and a poise that never left him, even in his most energizing efforts when he would fall back on Tennyson's words,

"Nothing walks with aimless feet—  
And good shall fall, far off, at last to all . . .  
When God has made the pile complete."

To him this completion was Utopian rather than worldly.

On this character trait of Price, Dancy said, when they toured the State of North Carolina lecturing, that he discovered that:

Nothing discouraged him. He always saw the bright side of everything—and took no stock in pessimists nor pessimism. He believed that a great future was in store for his race, and nothing in our situation could keep us down.

There was not only a bold optimist in Price, but in spite of circumstances he took a daring perspective. In discussing "The Race Problem in America," he expressed faith in the future for Christian Democracy to cure social ills by its success and progress.

19. Charles W. Chestnut, "Joseph C. Price, Orator and Educator."

20. Dancy, *A.M.E. Zion Quarterly Review*, January, 1894, *op. cit.*, p. 199.

It is democracy which has demanded the people's participation in government and the extension of suffrage, and it got it, and will get more. It demanded the abolition of Negro slavery, and it has got it. Its present demand is the equality of man in the state, irrespective of race, condition, or lineage. The answer to this demand is the solution of the race-problem.

In this land the crucial test in the race-problem is the civil and political rights of the black man. The only question now remaining among us for the full triumph of Christian democracy is the equality of the Negro.

Nay, I take back my own words. It is not the case of the Negro in this land. It is the nation which is on trial. The Negro is only the touch-stone. By this black man she stands or falls.<sup>21</sup>

Price hastened, however, to qualify and set as a contingent to Negro equality in democracy his preparation for that objective:

Ignorance being the ground of objection, if this cause is removed (and it can be, by widespread intelligence), the objection must disappear, as the darkness recedes at the approach of the light of the sun. None of us, even Negroes, desire to be officered by ignorant or incompetent men. It is the patriotic duty of every man to aid in bringing about such reforms as will put the duly qualified in positions of responsibility and power. But this ought only to be done by lawful means and by forces that are acknowledged to be in every way legitimate and in harmony with the humane spirit of our times. Dr. T. T. Eaton, writing on the Southern problem in the *Christian Union*, June 5, says: 'It does seem a great outrage to practically deprive American citizens of the right to vote,

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<sup>21</sup>. Price, *The Race Problem in America*, Pamphlet of Speech, at Episcopal Church Congress (Buffalo, N. Y.: November 20, 1888), p. 16.



but it is a greater outrage to destroy all the ends of government by putting an inferior and semi-barbarous race in control of a superior race who own the property and have the intelligence.' It not only seems but is a great outrage to deprive American citizens of the right to vote, except on the conditions sustained by law, and not by mobs and the caprices of men. Such mob violence is the more reprehensible when it is taken for granted that these outrages are the only way of escape from conditions confronting us.<sup>22</sup>

Price did not have in mind the co-mingling of the races in his connotation of the phrase "Negro equality." On these questions he was pronounced: "Civil and political freedom trench in no way upon the domestic state or social relations," he said.

Besides, there is something ignoble in any man, any class, any race of men whining and crying because they cannot move in spheres where they are not wanted. The race problem can not be settled by extinction of race, no amalgamating process can eliminate it; it is not a carnal question, a problem of breeds of blood, or lineage.<sup>23</sup>

"Races," he held, "arise not as a matter of chance or haphazard. It is God's hand in human history. It is the providence of God; no human hand can stay it."<sup>24</sup> . . . Race feeling like family is of divine origin.<sup>25</sup>

Dr. Price knew the weaknesses of the race and was not unconscious of the task of fitting itself to claim the equality he idealized. "I do not argue," he exclaimed, that increased intelligence or multiplied facilities for education will by some magic spell transform the Negro into the symmetry, grace, and beauty of a Grecian embodiment of excellence. It is certainly not

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22. J. C. Price, *Education and the Race Problem*, op. cit., p. 268.

23. Price, *The Race Problem in America*, op. cit., p. 13.

24. *Ibid.*, p. 14.

25. *Ibid.*, p. 10.

my humble task to attempt to prove that education will in a day or a decade, or a century, rid the black man of all the physical peculiarities and deformities, moral perversions and intellectual distortions, which are the debasing and logical heritage of more than two and a half centuries of enslavement. It is nevertheless reasonable to presume, which no sane and fair-minded man will deny, it can be readily and justly predicted that if the same forces applied to other races are applied to the Negro, and these same forces are governed by the same eternal and incontrovertible principles, they will produce corresponding results and make the Negro as acceptable to the brotherhood of men as any other race laying claims to the instincts of our common humanity.

Following up his thesis for the solution, the orator-educator would convince others with it when he says: "I believe that education in the full sense of the term is the most efficient and comprehensive means to this end, because in its results an answer is to be found to all the leading objections against the Negro which enter into the make-up of the so-called race problem."<sup>26</sup>

### THE PRICEAN STYLE AND METHOD

Upon style and content in his oratory we have a blending of the ancient with the modern, the preacher with the lecturer and forensic debater. At times the prophet's dreams march forth in him with all the moral and social boldness of a Hebrew seer combined with the art of a Grecian or Roman orator.

Again there was the rushing and rolling waves of an apocalypse. These periods were usually extemporaneous, and occurred when the inspiration of the occasion spurred his soul. A sample of this combination of the concrete with the dream is the close of his speech at the National Episcopal Church Congress. In this speech he had looked

<sup>26</sup>. Price, *Education and the Race Problem*, *op. cit.*, p. 269.

for a precedent in the history of nations for the solutions of a race situation like the one in America. He had disclaimed belief that our race solution would end like those in other times and nations; i.e., where the Egyptian expelled the Jews, the Chinese amalgamated with the Tartars, the Goths and Vandals in Italy were absorbed by the Italians, the Celts and Scandinavians amalgamated with the Normans in the British Isles, the Northmen and Gauls absorbed in Normandy, and the Caucasian disposing of the Indian in virtual extinction. Only in Paupa and Malay had he seen a perpetual and neighborly relation for centuries without absorption, amalgamation, expulsion or extinction. He had claimed equality in a Christian democracy; prophesied the American races would remain separate in race and one in nation; challenged those who hoped to keep the Negro forever out of his civil, equal rights; and slipped into one of those picturesque, apocalyptic, spell-binding and moving climaxes, built up and sustained by his creative imagination. Let us listen as his melodious voice and magnetic tongue roll it out to his transfixed hearers:

But just here the caste spirit enters in this race problem and declares: 'You Negroes may get learning; you may get property; you may have churches and religion but this is a white man's government! No matter how many millions you may number, we Anglo-Saxons are to rule.' This is the edict constantly hissed in the Negro's ear in one vast section of the land.

Taking direct issue with Henry W. Grady, whom he deeply admired, Price closes this speech:

Let me tell you of a similar edict in another land. Some sixty years ago there was a young nobleman, an undergraduate at Oxford University, a youth of much talent, learning, and political ambition; but, at the same time, he was then a foolish youth! His patrician's spirit rose in bitter protest against the Reform Bill of that day which

lessened the power of the British aristocracy and increased the suffrage of commons. He was a clever young fellow, and he wrote a brilliant poem in defense of his order, notable, as you will see for its rhythm, melody, and withal for its silliness. Here are two lines from it:

‘Let Laws and Letters,  
Arts and Learning die,  
But give us still One old Nobility.’

Yes, let everything go to smash; let civilization itself go to the dogs, if only an oligarchy may rule, flourish, and dominate.

We have a blatant provincialism in our country, whose only solution of the race problem is the eternal subjection of the Negro and the endless domination of a lawless and self-created aristocracy.

Such men forget that the democratic spirit rejects the factious barriers of caste, and stimulates the lowest of the kind to the very noblest ambitions of life. They forget that nations are no longer governed by races, but by ideas. They forget that the triumphant spirit of democracy has bred an individualism which brooks not the restraints of classes and aristocracies. They forget that, regardless of ‘Pope, Consul, King,’ or oligarchy, this same spirit of democracy lifts up to place and power her own agents for the rule of the world; and brings to the front, now a Dane as King of Greece, and now a Frenchman as King of Sweden; now a Jewish D’Israeli as Prime Minister of England, and now a Gallatin and a Schurz as cabinet ministers in America. They forget that a Wamba and a Gurth is one generation, whispering angry discontent in secret places, become, by the inspiration of democracy the outspoken Hampdens and Sydneys of another. They forget that, as letters ripen and education spreads, the ‘Sambos’ and ‘Pompeys’ of today will surely develop into the Touissants and the Christotypes, the Wards and the Garnets of the morrow, champions of their race, and vindicators of their rights. They forget that democracy, to use the

words of De Tocqueville 'has severed every link of the chain,' by which aristocracy had sized every member of the community, 'from peasant to the king.'

They forget that the church of God is in the world; that her mission is, by the Holy Ghost, 'to take the weaker things of the world to confound the mighty, to put down the mighty from their seats, and to exalt them of low degree'; that now, as in all the ages, she will, by the Gospel break up the tyrannies and useless dynasties, and lift up the masses to nobleness of life, and shall exalt the humblest of men to excellence and superiority.

And above all things, they forget that 'the King Invisible, Immortal, Eternal' is upon the throne of the universe; that thither caste, bigotry, and race-hate can ever reach; that He is everlastingly committed to the interests of the suppressed; that He is constantly sending forth succors and assistances for the rescue of the wronged and injured; that He brings all the forces of the universe to grind to powder all the enormities of earth, and to rectify all the ills of humanity, and so hasten on the day of universal brotherhood. By the presence and the power of that Divine Being all the alienations and disseverences of men shall be healed, all the race problems of this land easily solved, and love and peace prevail among men.<sup>27</sup>

#### A PEN PICTURE BY A PRICE CONTEMPORARY

Price became an acknowledged authority as an interpreter of the whole race issue. When he appeared at the Boston Monday Club, or at Tremont Temple, or at the Nineteenth Century Club composed of the largest aggregation of brains in the country, it was clear that his advice had become the source of great reliance. The letter that follows is a revealing instance of this fact and what he grappled with in those days:

<sup>27</sup>. J. C. Price, *The Race Problem in America*, Address at National Church Congress, Protestant Episcopal Church, Buffalo, N. Y., November 20, 1888.



New York City  
December 10, 1892

Prof. J. C. Price  
President of Livingstone College,  
Salisbury, N. C.

Dear Sir:

On behalf of the Nineteenth Century Club of this city and of its lecture committee—which consists, among others, of Mr. Walter H. Page, Editor of the *Forum*; Mr. Albert Shaw, Editor of the *Review of Reviews*; Mr. George A. Plimpton, of Ginn & Co., the publishers; Mr. Starr H. Nichols, Editor of the *Economist*—I write to ask if you would do the Club the honor to take the leading part in one of its discussions this winter.

Our Committee is preparing what it hopes will be an exceptionally valuable and influential programme this season. On November 15th, its first meeting this year, Hon. William L. Wilson of West Virginia and Professor James Schouler, the eminent historian and law writer discussed "Presidential Campaigns as an Educational Influence." At the next meeting, which will occur on December 13th, President Hyde of Bowdoin College, and Hon. Edward Atkinson of Boston will discuss "The Significance of the Transformation of New England," the former from the spiritual, the latter from the material side.

For the third meeting of the Club this season (there are only six meetings in all) on January 12th, the Committee has planned a discussion of some phase of the Colored Race question.

If we go back to the days of slavery, the two clearly defined and stubbornly maintained ideas about the colored race were (1) the slave-holder's idea that they are an inferior race, inferior not only by reason of a lack of opportunity but destined to remain inferior under any conditions and for an indefinite time; and (2) the abolitionists view that the Colored Race is not essentially different in



any way from the white race in its capacity, and that with the same opportunities for development they would grow along the same lines that the Anglo-Saxon development has followed. Each has suffered modification in various ways in the hands of the successors of these two schools of opinion and in the light of a quarter of a century's experience. On the one hand it has been acknowledged by many of the intellectual successors of the abolitionists that the old idea of the colored man's capacity must at least be modified, if in no other respect, as regards the limit of time. On the other hand the might rigid Southern conception of the colored man, that he was incapable of such developments as freedom presupposes, has been modified by the conspicuous successes of a considerable number of individual colored men. But we conceive that the essential part of the old contention is a matter of contention yet, and the controversy about the colored man at present, although less acrimonious than formerly is essentially along the same lines; and the pertinent questions now are such as these:—

To what extent has freedom for one generation modified either of the old views of the colored man? What lessons has his experience in freedom taught as the best method in furthering his advancement in the future? These questions, of course, imply the consideration of his condition and growth first in a purely material way. Has his success in acquiring property proved that he has as great a degree of industry and thrift as it was reasonable to expect under the circumstances? The connection involves also the examination of his intellectual advancement. Has his success in intellectual pursuits given reason to warrant the expectation that the race will furnish something more than laborers for the Southern States, and so on? There is, we conceive, not much that is new to be said about the social relations of the two races, but of this you are the best judge.

It has seemed to the Governing Committee of the Nineteenth Century Club that if you would be kind enough to

take up with perfect candour this question and tell your convictions about it, this would be a discussion which would be notable from every point of view and give more instruction, we believe, than anything that has been said on this subject for many a year.

The Club has a limited membership made up in approximately equal proportions of men and women representative of the best thought and best society of our city. Each member is privileged to invite a certain number of guests and the audience will be (you will pardon me for saying) as appreciative and as excellent an audience of the foremost people in New York, as can in any way be brought together; the discussions before us are talked about in a wide and influential circle in New York, and they are subjects of not a few serious discussions in the best newspapers and other periodicals throughout the country.

The Club pays all expenses of its speakers.

Very truly yours,  
W. H. PAGE

Mr. Horace E. Deming, President  
58 William Street  
New York City, N. Y.

How Dr. Price handled this situation is described in press reports at the conclusion of the chapter. But one gets a pen picture of the confused situation into which this orator was thrust and the courage he must have summoned to meet and satisfactorily discuss the issues and point the way to order and clarity.

### HIS CREATIVITY

The foregoing description of Price the orator and outline of the thesis of his oratory brings us to the point of the productivity of his oratory. As he was proclaimed "not a talker but a doer," so was he a producer. But it was his oratory that was the fructifying instrumentality of his life. Wherever he touched folk with his golden eloquence and creative thinking, they wanted to do some-

thing about what he presented. They wanted him also to lead them into organizing to do things. His verbalization was a means that carried over into character and creative service and giving.

The story of Ballard Hall on the campus at Livingstone College is a direct illustration of this fact of Pricean creativity. Mr. Stephen Ballard who had not heard of Price or his work was a New York capitalist. Fortunately he was coming to the point of wanting to invest some of his money in the ministry of good to extend beyond the limit of his own life. He was vacationing one summer in Asheville, North Carolina. He walked out one evening with his wife to a Negro church, as he said, "to witness an old-fashioned Negro service," about which he had heard so much. When he entered Hopkins Chapel A.M.E. Zion Church on College Street where it is still located, he saw a light colored and a black minister in the pulpit. Reverend Archie Monroe, the pastor, and Dr. Joseph C. Price were the ministers. To himself, he thought, "I hope the large black one will preach." At the point in the service when the pastor introduced Price, he was gratified. It turned out that he was the head of a college. But this surprise was heightened to a ravishing point when Price began. His golden voice, pure diction, fervent eloquence, genuine thinking and general intelligence evoked his astonished admiration. Mr. Ballard tarried after the service, greeted President Price, inquired of the needs of his work and gave the educator his card with an invitation to come and see him when he came to New York. When Mr. Ballard went home through Salisbury he stopped over and left a check for twenty-five hundred dollars in the First National Bank for the college, and journeyed on north. The bank surprised Price by calling him in and presenting the unexpected check. Afterwards Mr. Ballard gave the third and largest brick building on the campus of Livingstone College.

Another illustration on the materialization of Price's oratorical success was that he both built a college and

attracted two types of philanthropy to his help that a whole national church could not do without him. The first achievement was that white philanthropists, who had not hitherto trusted their money to Negroes to control and spend, gave the buildings and aided the support of the college he built, the second, poor Negroes in the A.M.E. Zion Church who had not hitherto been induced to give to education and had let every other school for eighty years in that denomination perish for the want of funds, now gave out of their funds six thousand dollars annually from the denominational budget and thousands more through freewill offerings on Children's Day and in voluntary offerings, personally and collectively, fired by the personality and glowing messages and achievements of this dynamo of speech. What Price accomplished in creating public respect for other race causes through temperance campaigns, race relations and religion and how he inspired his race to improve materially and socially, will be noted in other chapters.

In the final section of this story of Price as an orator we let other who knew him relate the accounts of his oratorical triumphs. We present a few outstanding illustrations of how Price's magnetic oratory was effective in various and pivotal sections of the English speaking world:

1. His introduction to the Public.
2. His introduction to the Church.
3. His introduction to England and the great world.
4. Winning the South.
5. Triumphs in the National eye.

We will let some who were present on most of these occasions describe these efforts.

His introduction to the public as a spokesman came near the close of his college days during a temperance meeting in the capital city of his native state, Raleigh, North Carolina. Concerning this occasion and Price's part in it John D. Dancy relates:

He had been identified with the temperance movement from his youth, having early taken the temperance pledge, and been guided in his life by its teaching. William E. Dodge of New York, his benefactor and friend, was anxious that he should be prominent in the prohibition fight when inaugurated in North Carolina. To this end he met his expenses and sent him post haste from his graduating exercises to be present at the great Prohibition State Convention at Raleigh. This was one of the greatest gatherings, representing the morality, the intelligence and the home, ever assembled in the state. The ablest and most distinguished white men of the state were there embracing every vocation and profession. Leading colored men were there to bring whatever zeal, ability and influence they had to the success of the cause they were defending. Governor Jarvis, Judge Merriman, Senator Dick, Mr. Broughton, and others were on the rostrum and stirred the hearts of their hearers by their vigorous appeals. Presently someone called for, "Price." A vast audience made up of white men and women with a good sprinkling of the sable sons of Ham were hushed for a moment lest some trick was about to be played. A young black man of smooth face and smiling countenance, with his equanimity preserved, stepped out upon the rostrum and said, 'Mr. President.' That one word showed the silvery sweetness of his voice. The whole audience was at once in sympathy with him. That voice pealed forth such a volume of fiery eloquence for the next fifteen minutes that perfect frenzy was observed everywhere. Those who heard him declared it to have been the greatest speech of the kind to which they ever listened. He was at once the lion of the hour, and engagements were made for him throughout the state and he never for a single instance fell below the reputation he made on that great occasion. Whites and blacks of both sexes heard him everywhere and



cheered him on in his fight in behalf of the home and humanity.<sup>27a</sup>

On another occasion Bishop Hood gave his version of that first public speech of Price:

There was a man present who would hardly have put himself to the trouble of going to hear a Negro speak. He told me soon afterward of his experience on that occasion. . . . It was an assembly of the temperance workers of the state composed largely of the best men and women of the old South. After several of the most distinguished orators of the state had spoken to the convention there were calls from all parts of the house for 'Price! Price! Price!' This gentleman said he did not know Price, had never heard of him before. He supposed, of course, that the man the audience called for was some white man, but imagine his surprise when he saw as he put it, 'a great big black Negro with very white teeth' walking up the aisle. As the speaker stepped upon the platform, faced the audience to speak, this gentleman said to himself, now Webster will catch it, and as for the ladies what will become of them. He was almost beside himself with fear that something uncouth or unbecoming would be heard. His suspense was, however, of very short duration, for the speaker had not uttered a half-dozen sentences before the fear of that gentleman had given place to astonishment. The black speaker was delivering in the best English, one of the most eloquent discourses to which it had ever been his privilege to listen. He turned to the man who sat next to him and saw that his mouth was wide open, and that he like himself was spellbound by the Negro's matchless eloquence. This man was a county superintendent of education, and had long been acknowledged one of the leading educators of that section and therefore was, I think, a very competent judge. He

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<sup>27a</sup>. J. C. Dancy, "Lessons from the Life of Dr. Joseph Charles Price."



admitted that Price had convinced him of the capacity of the Negro and changed his idea respecting the race.

During the same campaign Dr. Price spoke at Durham, which was one of the most intensely democratic cities in that state. Several distinguished white speakers spoke on that occasion but as was almost always the case, Price was the favorite speaker of the day.<sup>28</sup>

In after years when Price had passed to the beyond, Ex-President Poole, of the University of North Carolina, and Hon. C. C. Montgomery, of Concord, visited the North Carolina A.M.E. Zion Conference and both made their speeches on the life and work of Price.

From Bishop Hood we learn that Dr. Poole said:

You claimed Price as you had a right to do—but I cannot admit that you had an exclusive claim, I, too, claim Price. I claim him because he was a man; a great and good man, a most useful citizen of the state; an American citizen who would have given his life in the interest of the state and nation. Dr. Poole then claimed Price because they had a common birth place—Elizabeth City.

The Honorable Montgomery, a leading Democrat spoke with such emotion that he could not speak calmly. He was one of those who were captured by the eloquence of Dr. Price in that first great speech at Raleigh in 1881 and the spell was still upon him. If ever a man exhibited affection for the memory of another, Mr. Montgomery exhibited . . . his for the memory of Dr. Price. . . . He showed that he was not simply amused by his wit or enraptured by his oratory, but he seemed to regard Dr. Price as his ideal of splendid manhood. Southern Democrat as he was . . . the color of Dr. Price's skin did not count. He saw no color, he simply saw the orator, the statesman, the

<sup>28</sup>. J. W. Hood, *Quarterly Review*, *op. cit.*, IV (1894), 226.

great leader who did what he could to make the world better while he stayed in it, and to leave behind him an example of imitation.

Mr. Montgomery voiced the sentiment of thousands of thousands of the best white men in the Southland and of the best white women which has not been publicly voiced except in the showers of bouquets lavished upon the deceased upon many occasions.<sup>29</sup>

This was his maiden speech, but the record of Price's major effort in that first general conference which he attended is recorded in the chapter on "The Preacher."

Price's debut to the world was in England at the Ecumenical Methodist Conference held in City Road Chapel, Methodism's mother church, in September, 1881. Of this appearance his Alma Mater, Lincoln University, proudly publishes in the story of its founder, John Miller Dickey, the comment of Dr. J. M. Buckley, the great Methodist editor, in his article, "The Methodist," published in the *American Church History Series*, who says of Price:

So attractive was he in conversation that with the greatest ease he could obtain money for the college. He was delegate to the Ecumenical Methodist Conference in the City Road Chapel, London, and in an address of five minutes reached the highest point of eloquence attained in the two weeks session of representatives of Methodism from all parts of the world. He died young but was worthy of being compared, not in style but in effectiveness, as an orator, with Frederick Douglas.<sup>30</sup>

Since this is the most often referred to of all the efforts of Price's whole life we will let two able writers give our readers the description of that impression as they wit-

29. *Ibid.*, p. 227.

30. George B. Carr, *John Miller Dickey, His Life and Times*, Revised by William P. Finny, Librarian of Presbyterian Historical Society (Philadelphia: The Westminster Press, 1929), p. 202.

nessed it. We take the first from an Englishman, Reverend George Penman:

The real business of the conference began on the second day. And the men of color were fairly to the front. Four of them spoke on the first day and scored most decidedly. The first of them to volunteer enlightenment to the conference was Bishop Hood who made a favorable impression. Soon after came Mr. Price's opportunity.<sup>31</sup>

#### PRICE'S FIRST SPEECH IN ENGLAND

Dr. Penman said to the writer, the only time we ever saw him was when they told the colored delegates to feel free to speak, for the English wanted to hear from the American freedmen. "To our surprise," he said,

Dr. Price spoke the first day. The subject under discussion was Methodism, A Power Purifying and Elevating Society. It had been introduced by the venerable William Arthur, and spoken to by Bishop Holsey of the C.M.E. Church, when Mr. Price got possession. His melodious voice at once filled every part of the large chapel and captivated every hearer. When he had spoken a few sentences, a lady, sitting in the front of the gallery, and able to see the speaker, said to those around her, 'Why he is a blackman.' That was an instant where all rushed to the front for all wanted to see as well as hear, and the seats were not retaken until the speaker ceased. A stenographer's report on Mr. Price's speech is as follows:

'Christianity, in the essentials of its nature, is naturally reformatory. We notice its introduction into the world by Christ and its effects upon the existing manners and customs of nations. Hence Methodism, being a great branch of Christianity would naturally be purifying and elevating in its effects upon society, because Christianity in the length and breadth of its effects upon man everywhere, not only in his religious state but also in his social and civil state, has an

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31. *Ibid.*

influence which is for the good of man, in all his relations, as well as for the glory of God. But while it may be true that Christianity has this effect upon man, and that the truths of the Gospel are in their nature reformatory, it may be still true that Methodism is peculiarly so in purifying and elevating society wherever it goes. And this may be for several reasons, a few of which only I will mention. In the first place, it is in the simplicity of the doctrines it advocates, and in the principles by which it is controlled. The doctrines are so simple that the most uninformed can take them in with ease. And, again, they are so grand that the most enlightened are made to stagger, not at their complexity, but at their simplicity.

‘This has been seen wherever Methodism has gone, whether it has been among the English, with their civilization and enlightenment, or among the heathen of India, or among the idolators of Africa. The great elevating and refining influence of Methodism has cut its way, as we heard yesterday, throughout the length and breadth of the world. What Methodism has done for England, for Ireland, and for the Anglo-Saxons of America, I am proud and grateful to say, it has done for the Africans. That same branch of the Christian Church that even in the dark days of slavery, sometimes made the master more thoughtful of his slave, and enabled the bondman to repress the revengeful spirit, is yet seen in its results today. If living under the reflected rays of the moon, he would be unresentful and faithful to his country and to the laws and powers that were, what would be his position as a citizen and a member of society when standing in the full light of the Gospel of Christ as it gets its influence from the cross. I am glad to say today, that such has been the influence of Methodism. Why, they say that colored people are all Methodists or Baptists. And why? Because they take in the truths in

their simplicity. Simplicity is always desirable, and especially when truths are to be conveyed to others on the great themes of human redemption, sanctification and justification as they come from the Bible. And hence, Methodism is the great thing that will help us to solve the great American Negro problem. Why, you know that our colleges are limited. Six or seven millions of people must be informed; and how can they be better informed, in the absence of those schools and colleges, than by coming to the Christian minister three or four times a day? Wherever the name of Christ goes there is a general renovation of action; and hence I can easily and heartily appreciate the subject as it comes to us, 'Methodism in its efforts to purify and elevate society.' And we need to be purified and elevated in society. For more than two centuries we have had wars on account of a misunderstanding in regard to our relations with other men.' Penman resumes:

No pen can adequately describe the effects of this speech on the English members of the conference, and still more on the English audience that crowded the gallery. Mr. Price had not finished his speech. He was stopped because his five minutes had expired. There were cries from all parts of the chapel, 'Go on, Go on!' One member of the conference, at once, arose and proposed that Mr. Price be allowed time to finish his speech. (It will be noted that Price was not programmed in this meeting. He only became known through the general discussion.) But Mr. Price showed his good sense by bowing to the decision of the chairman Bishop Jesse Peck. The conference was so excited that for sometime, nobody thought of speaking, everybody was wondering what the speaker would have said if he had been allowed to finish his speech. Nobody could be indifferent to such a subject as the misunderstanding in regard to the Negro's relations with other men and the troubles which had arisen on



account of that misunderstanding. A gentleman sitting next to me said: 'That's the very thing we are wanting to hear about.'

No section of the conference was more excited than the representatives of the M.E. Church, South. And the excitement was first increased and then allayed, by one of their number, Reverend Dr. Marshall, of Vicksburg, Mississippi. He said: 'I rise to say that it is with gratitude to God that, for nearly fifty years, while I have preached to the white people in the great cotton and sugar states of the South, I have never . . . neglected to preach to the colored people. I rejoice in the sentiments of my colored brother; and I desire here as a representative of the South to give him my hand.' Dr. Marshall and Mr. Price then cordially shook hands amidst loud applause. The doctor then proceeded: 'He (Price) is a North Carolina man, and he knows how he loves the white man and he knows how the white man has regarded him as a Christian brother when religion has refined his heart and built him up in the image of Christ. We rejoice today to meet our brethren here, and in the spirit of our beloved Master, we alike thank God on their behalf that they are free, that they are happy, that they are preaching the gospel, and that they are increasing in the knowledge of our Lord and Savior Jesus Christ. May they prosper and flourish until all over the South they shall have been converted to the Savior; and carry the torch of Methodism to Africa and from the center to the circumference of that great land, fill it with . . . the glorious manifestations of the preached gospel, under the banners of John Wesley.'

Mr. Price's speech made him, at once, one of the most popular members of the conference—though he was only about twenty-seven years of age, and I was besieged by representatives from all parts of England, begging for his services as preacher and lecturer.



Price had already preached and lectured at Dr. Penman's church the week-end at Hastings, scene of the famous battle. He was afterwards the treasurer of the fund which Price raised in England to start Livingstone College.

Bishop Hood's graphic description of these scenes of the orator's expanding career, added:

It was in 1881 that Dr. Price began to be known in all the world, first by his speeches in North Carolina during the Prohibition campaign in that state. Honorable William E. Dodge, of New York, was asked to assist in that campaign, and he agreed to furnish one speaker of his own selection. Price was the person selected and no speaker made a better impression. White ladies who had never listened to a Negro orator, before, were so pleased that they lavished bouquets of flowers upon him, and the best white men of the state were proud to occupy the same platform with him.

During the same year he was sent as a delegate to the great Ecumenical Conference which assembled in City Road Chapel, London, England. It was there, in a five minutes' speech, he secured the attention of the world, for which he was called, "The World's Orator." The wonder to people was that, while he was a stranger to nearly all the delegates, the audience seemed to know him. The secret was, that he had captured an audience of about two thousand people at the town of Hastings, where he had lectured a few days previous, and there were possibly a hundred of those who had heard him there who had come to London hoping to hear him again; they were scattered about in the galleries, and hence when he arose to speak there were calls for Price from all parts of the house, except that portion reserved for the delegates. To intensify the feeling in Price's interest, the chairman had made the mistake of assigning the floor to another speaker, but a private understanding, although it was evident that Price had addressed him first. The speaker to whom the floor was thus assigned

fumbled with his manuscript until his time was out, and made nothing clear. During the five minutes thus wasted the audience had been swelling with impatience, and when Price made the second attempt to get the floor, the unanimous call for him indicated to the chairman that they did not intend to be cheated again. And his clear voice rang out over that vast assembly in most polished English, he was heard in all the committee rooms, and committees breaking off from their work, stopped and asked each other, 'Who is it that is creating such extraordinary enthusiasm?' The committee rooms were soon deserted, and the doorways leading to them were filled with delegates who had left their work in the committees to see who or what manner of man it was who had set the conference wild with pleasing emotions. Five minutes never before seemed to pass so quickly and when the chairman's gavel fell, the audience cried with one voice, 'Go on.' Nor did they cease until the chairman stated that Mr. Price had too great a sense of propriety and was too orderly to go on contrary to rule.

A little later, however, on the same day, Price again got the floor and we had another explosion. So it continued until the conference closed. He was the favorite of the audience, and the sound of his voice was the signal for the wildest enthusiasm, no matter how dull the session may have been before he began to speak.

At Bristol, a grand reception was given to the delegates from abroad, in a hall which held three thousand five hundred people. Price was kept back for the last speaker so as to hold the audience. It was hard to hold an English audience after nine o'clock. Bishops Peck and Walden and other white men spoke. Bishop Walden's speech was a little lengthy, and some became impatient and started to go; but when he closed and Price arose (about ten o'clock) you would have

thought that the roof was coming off the house. Those who had started to go turned back, and when he stopped, they repeatedly cried, 'Go on,' though it was nearly eleven o'clock.

Price as we have recounted in Chapters II and V remained in Britain, touring the Isles for the educational institution for which Bishop Hood had designated him. When he returned he devoted much time to touring in the North and wherever philanthropy was to be found for his cause. But he continued to take time out to visit and speak through the South for social reform and political and civic interest of his people. He became known as much as a temperance orator in the South as he was an educator.

When one remembers how this dazzling genius free-heartedly gave himself both to his church college and to the race and nation in never-ceasing toils, he has a picture of the things that brought on his early end.

Price's labor of love was in winning the South to the cause of the race and his way to its heart was by way of campaigns for temperance and prohibition. The young were thrilled with him in these campaigns as much as the adults. We have the story of his visit to Wofford College, Spartanburg, South Carolina, from two or three principals in one of Price's most memorable achievements. Bishop Mouzon and President W. P. Fek of Duke University both told the writer the story. A gold-headed walking cane now stands in the library of the Price home with other precious relics. It was a gift from Wofford College students. Bishop Mouzon said:

When the students went into the chapel that morning they saw a princely black man on the platform. They knew he was unusual because President Carlisle was seated with him, and he was only accustomed to accompany persons of unusual importance on the platform.

He introduced Price as a college president and a great leader and orator.

His speech so impressed the students that they took a collection immediately for a gift of appreciation and appointed out of the student body then, three men who came to high distinction in after years, to select the gift. Two were Bishop Mouzon and Dr. W. P. Few and the third was Senator Cotton Ed. Smith. They selected the gold-headed cane and met Dr. Price at the station and presented the testimonial of students' esteem for his glowing manhood.

President Few's letter, addressed to this writer some years before his death, will give convincing evidence of this beautiful little passage of history indicative of how Mr. Price won the young hearts of the South.

Office of the President  
Duke University  
Durham, North Carolina  
March 31, 1937

Bishop W. J. Walls,  
614 East Seventh Street,  
Charlotte, North Carolina.

My Dear Bishop Walls:

I am taking the first opportunity I have had to reply to your letter of January 29.

I saw Joseph C. Price but one time. I was a student at Wofford College, Spartanburg, South Carolina. He came there and spoke to us one morning in chapel. He made a wonderful impression. The students presented him with a gold-headed cane which I have since seen at the home in Salisbury.

Bishop Edwin D. Mouzon, now of Charlotte, was also a Wofford undergraduate. It may be that he could give you additional impressions or information. Senator E. D. Smith, another member of my class, whose

address is Lynchburg, South Carolina, took an active part in raising money for this cane.

If I can serve you any further in this or in any other way please call on me.

Sincerely yours,  
W. P. FEW

People of the rank of President Carlisle and Presidents Winston and Poole of the University of North Carolina, former Navy Secretary Josephus Daniels, Congressman Klutz, Mayor A. H. Boyden, Governors Jarvis, Glenn, Bishop A. G. Haygood, General Samuel Armstrong, President E. M. Cravath of Fisk, G. W. Hubbard of Maharry and many more attest the place that Dr. Price won in Southerners' esteem.

The following description of Bishop C. H. Phillips of the popular black college president's visit to Tennessee's famous river city gives illustration of Price's complete conquest of the Southern heart:

It was in Memphis, Tennessee, September 24, 1887, When my eyes beheld for the first time Dr. J. C. Price. Previous to this I had heard often and much about him as an orator through Northern and Eastern papers where he was better known than in that part of the country where I labored.

I was pastoring Collins Chapel Colored Methodist Episcopal Church located in Memphis. That year was one of great activity in Tennessee and other states on the part of temperance and prohibition leaders and sympathizers who were working for Constitutional Prohibition for the States and National Government. The platform was Dr. Price's throne. Suffering humanity, the evils of the open saloon, the legalized liquor traffic, and injustices generally were subjects which laid closely upon his heart. And so out of his wise thinking, and open mindedness, no narrow bigotry, nor racial prejudices, nor contracted limitations



were ever permitted by him to poison any plan or agencies which he thought were meant to include and benefit all mankind.

The reputation which he made in 1881, as an orator in North Carolina during the campaign that state was making for Constitutional Prohibition was one of the causes that influenced me to urge the white Prohibition leaders to invite Dr. Price to visit Memphis in the interest of the same cause. The invitation was extended. He came and I was invited to assist in making his preaching and speaking engagements.

The three appreciative audiences which he addressed on the Sabbath at the great churches, Collins Chapel, morning, Beale Street Baptist, Sunday afternoon and Avery Chapel, largest African M.E. Church, were tremendously reactive in displaying the responsive effect of his stimulative and characteristic messages. A great crowd was present Monday night on the Bluff which overlooked the Mississippi River where the speaking was held. Three or four white men delivered addresses, the Presiding Officer holding Dr. Price in reserve as the last speaker.

While his turn came I wondered what he could say on Prohibition, a subject that appeared to have been completely exhausted. The great orator, for he was one, colossal in frame, standing five feet ten or nearly six feet high and two hundred twenty more or less in avoirdupois was the cynosure of the great crowd. In less than ten minutes he caught up his hearers and held them enraptured to the close of his address. By the mastery of his subject, his clear enunciation, his captivating elocution, his ornate and dazzling diction and by the thunder and lightning manner of his delivery he captivated his hearers and caused them to cry: 'Go on!' when he would have ceased after having spoken one hour and fifty minutes.

The success of the first night was a sure prophecy of what was to come on Tuesday night, September



27th, when Dr. Price was to deliver his final address. The morning papers were exceedingly liberal or generous in their comments on the address by Dr. Price and wrote of him as a man of great natural gifts and force of character.

Their instrumentality was largely responsible for the magnificent large panorama of human faces seen on the Bluff the last night of the Prohibition campaign. After some preliminary matters were executed, the meeting was soon off in full swing. As on Monday night, so on this last night, Dr. Price was preceded by two or three white speakers. When he rose to speak he was given an ovation before he had spoken a single word. At length by his cheerful disposition, his mastery of the springs of laughter and of tears, his deep humility, and by his successful ability to draw on all the sources and secrets of his amazing and striking oratorical powers he held more than three thousand people spellbound for two hours. When he ended his marvelous address which was filled with exciting and enrapturing climaxes, the vast assembly rose en masse and cheered till it could cheer no more.

His lively animated and dramatic powers as an orator were displayed in his addresses which were marked by great ability and cogency of statement. Even his gestures, facial features, deep, charming and resonant voice supplemented by his liveliness of style and dramatic skill produced such sustained interest on the part of his hearers that it was even heard with eagerness and genuine profit. (Dr. Price was an earnest and potent advocate of the cause of temperance. The services he rendered prohibition, education and racial interests, especially as those interests had relation and reference to the economic, educational, and religious welfare of the Negro and country generally, were well nigh invaluable.)

His magnetic eloquence reinforced by his attractive personality coalesced to make him one of the most

useful men of his generation. The saneness of his views on public questions made him a safe counsellor in the affairs of the government, in intricate problems which interested the races in this country, and in the promotion of education and prohibition, because they laid nearest to his heart and because he regarded them fruits and handmaids of religion.

In closing this memorabilia of Dr. Price's visit to Memphis which was in the interest of Prohibition, I opine that I can do nothing better than reproduce a staetement which appeared in the *Memphis Avalanche* on the morning of September 28, 1887, under the title of "Prohibition Does No Harm."

'Letters Were Read On The Bluff Last Night From Prominent Citizens Of The State Of Georgia.'

'The Prohibitionists Held Another Meeting On The Bluff Last Night.'

Giving the contents of telegrams from James T. Nisbett, Secretary Executive Department; (Henry) W. Grady; Howard Van Epps, Judge Criminal Court; William A. Wright, Comptroller of Georgia; G. S. Holiday, Clerk, City Court, Atlanta, all prominent leaders.

The *Avalanche* continued:

'Reverend Dr. Price then addressed the audience. His speeches have already been reported in the *Avalanche*, and last night he addressed himself almost exclusively to his own race, urging them as the means of elevating the race. The elevation of the race depends on the race itself. His speech was full of eloquence and wit, and his language choice and powerful. He has created much excitement among the colored men, no such speaker of their own race having ever been heard by them, and they turned out in force to hear him.'

Bishop Phillips resumes:

Dr. Price's visit to Memphis was a benediction to the cause of prohibition and helpful to white and black. He sustained the reputation of his prodigious popularity as an orator, preacher and lecturer and exhibited unquestionable evidence of his spellbinding and kindling eloquence.

### TRIUMPHS IN THE NATIONAL EYE

Dr. Cuyler's statement that "if Price could be spared from the higher work of the pulpit and college he would be an admirable representative of our colored fellow countrymen in the Senate chamber" is no mere fancy. This would be a place of national eminence. Price attained to that through educational work and the Christian ministry.

Among his beloved race he was their newly discovered spokesman and ideal. Needless to say his oratory was both the wedge and sustaining drive to this prominent influence. His first appearance on the platform in the nation's Capital was with the two most famous men the race had produced. Dancy's story relates that:

At Washington in 1885 at Lincoln Hall there appeared a trio of great men to speak, namely: Frederick Douglass, the greatest of Negro orators, Isaiah C. Wears of Philadelphia . . . whom Dr. William Wells Brown declared to be the greatest controversialist and debater we had, and Joseph C. Price. The last up to that time was personally unknown to the other two. Mr. Douglass in his own time spoke eloquently and well and concluded by paying a high tribute to Mr. Wears who followed him. The latter spoke as Isaiah Wears speaks, with force and vigor. Then the audience began to leave as Mr. Price was introduced. He began his address with his wonted power and enthusiasm. The crowd stopped and re-seated itself. He spoke half an hour with such tremendous eloquence, that both Mr. Douglass and Mr. Wears met him on his way to his seat and declared him a marvelous orator, while the audience absolutely

went wild in their manifestation of joy and inexpressible delight. His speech proved his own introduction (to the nation's capital).<sup>32</sup>

But the writer is of the opinion that the most astounding thing the famous black orator ever did was when he united the two outstanding but bitter contending political factions of the race of that day. The new leadership had become discontented with the conservative ways of the old leadership, and the senior leaders were just as impatient with the restless upsurge of the young group.

Price was not primarily a politician but, as we have seen, he was allied with active civic affairs. He would never accept either elective or appointive positions but was available constantly as a leader and adviser to the limit of his capacity and opportunity. Here was an opportunity to fight for his ideal of race unity and co-operation. The Afro-American League was organized at Chicago to defeat the National Protective Association organized at Washington. Price attended both and was elected to head them both.

The brilliant story of this dual achievement in displacing this destructive effort and of enforcing conformity with a workable uniformity we quote from an article by Dr. J. E. Mason who took its facts from the lips of an observer in Washington. Mason's informant says:

Accidentally I was in Washington and heard him again when the Senior Representatives of Negro Republicans, known as the Old Guard, convened in convention. The younger Afro-Americans of the Republican Party were assembled at the same time in Chicago led on by T. Thomas Fortune, our greatest living editor publisher of a New York weekly publication, Dr. Johnson, Charles Anderson and J. W. Thompson. The difference between the young group and the Old Guard seemed irreconcilable. Dr. Price

<sup>32</sup>. John C. Dancy, "Lesson from the Life of Dr. Joseph Charles Price," p. 9.

because of personal power over audiences and remarkable argumentative ability was selected as a special fraternal representative of the younger men to visit the Old Guard in Washington for adjustment. Price before leaving, to increase his influence, was elected president of the younger group of Negro Republicans. He arrived in Washington the afternoon preceding the day of the regular convention. The night before the convention they held a preliminary meeting. Price was not considered, but, in fact, ignored, and arrangements were made for the great battle of intellects for chairmanship the next day.

Keep in mind Price was simply a fraternal representative and not a regular delegate of the Old Guard. The evening was decided upon as the best time for the leaders of Washington and other cities to hear the unprecedented discussion. Some of the best blood and finest talent of the race, men and women, filled the great hall. As usual, Frederick Douglass, the old man eloquent, his head whitened with the frost of many winters, the hero of many victories was the first to be called.

In thunderous tones he spoke as only Douglass could speak when aroused. Then followed him the greatest Negro debater of his day in the country, Isaiah Wears, Philadelphia, who by force of his logic enthused and delighted his hearers.

The next one called upon was Senator Bruce, still wearing with pride and honor the honor of his distinguished and eminent position. He pleased all with his easy and unimpulsive remarks. The next one called to the platform was Professor J. M. Langston who had spent forty thousand dollars to be elected over a white man from Virginia to the United States Congress; tall, formal and commanding, and of impressive manner, whose classic sentences exhibited the scholarship of which he was master.



And last of all, scores of the delegates insisted upon hearing something from the fraternal representative Professor Joseph C. Price. They had read of his return but a few months before from London where he had covered himself with glory and was dubbed "The World's Orator." As this impressive, stately, intellectual giant stood before the audience many were amazed and overawed who never saw him before. He stood six feet, two inches, weighing 293 pounds, his face radiant as the morning. His voice sounding in flute-like melody. At once all was attention.

In his persuasive manner, he entered upon the subject still in question before the meeting, "Proper Racial Political Adjustments." After speaking for nearly an hour his silvery voice, witchery of eloquence, and illuminating sentences so overpowered the major part of the audience, men leaped on the benches, threw away their hats, and Price was made permanent president of the great convention to which he had been deputized simply as fraternal representative.<sup>33</sup>

In the meantime he was in great demand as a temperance lecturer, and Mr. J. N. Stearns, of the National Temperance Society, had him speak North and South every winter in that interest. In Georgia, Tennessee, Virginia, Massachusetts, New York, Ohio and elsewhere, his voice range the changes on the drink evil. All the papers, without regard to party or race, pronounced him the equal to John B. Gough or any of the other noted temperance advocates. In the Peoples Church in Boston, our Athens, the most cultured audiences declared him the peerless platform speaker. His address to the business men of that city at midday, on one occasion, when he was introduced by the Mayor, enabled him to speak to more culture and more money than is the ordinary lot of the greatest thinkers in the world. His sermon as Mr. Beecher's church lifted the Negro higher than any previous sermon by a member

<sup>33</sup>. *The Star of Zion*, Charlotte, N. C. January 23, 1941.



of the race had done, since he was the first Negro who ever preached from that pulpit.

Of Price's work on the West Coast we quote Bishop Alexander Walters who invited Price to the Pacific Coast while pastor at San Francisco and where he raised nine thousand dollars for the school and made the contacts of Leland Stanford and C. P. Huntington. In his Memoirs the Bishop says:

October 19, 1885, Dr. J. C. Price, President of Livingstone College, visited the coast through an urgent invitation which I had sent him. Plans had been inaugurated for a financial campaign, and during the three months while he was with me, he collected \$8,500, which enabled him to build Hopkins and Stanford Halls. Dr. Price made a wonderful impression upon the people along the coast. He spoke in the largest churches, theatres and halls in the city and was always greeted with an immense audience. His able addresses were listened to with rapt attention, and applauded to the very echo. He was given headquarters at the Y. M. C. A. rooms, and Mr. McCoy, secretary, rendered him valuable assistance. No colored man who has visited the coast has ever received the honors given to Dr. Price. He electrified the entire coast, and in the common parlance of the boys on the street, 'He set the place on fire and left it burning.'<sup>34</sup>

In 1890 Price made the famous address before the National Educational Association at Minneapolis, Minnesota, on "Education and the Race Problem." It is needless to say that that address stands to this day one of the finest and ablest contributions to this all-absorbing topic yet delivered. In that notable presence he announced the triple education of the head, hand and heart as the necessary solution of such problems. There he stood a veritable

<sup>34</sup>. Bishop Alexander Walters, *My Life and Work* (New York: Fleming H. Revell Co., 1917), p. 48.

Ajax defying the lightning, elucidating the great truths of justice and manhood rights which that ocean of up-turned faces heard with rapture and enthusiasm; and his words are as, "apples of gold in pictures of silver." Every person present was only too glad to do him honor when he completed so notable a deliverance.

It was on this occasion that Miss Frances E. Willard was moved to dubb him the "Plumed Knight of the Colored Race." She gave in the press later her beautiful tribute:

But always he, (Dr. Price) stood to my thought for America's great hope among my contemporaries of the colored race. In saying this I do not forget that masterly hero, Frederick Douglass, since Tous-saint L'Ouverture, the greatest African of whom we have any knowledge, but has wrought himself into the century and sits in sunshine calm and sweet almost like one who has already reached Valhalla; the slave who grew to be a statesman watches the combat from afar.<sup>35</sup>

His intimate friend was Dr. Edward E. Moore, who taught the classical language at Livingstone College. When reading Greek or Latin orators he usually related this incident to his classes as the tensest moment of all Price's public appearances and which he regarded as setting forth Price as a model orator. The author's reproduction of Dr. Moore's account follows:

In the course of Judge Gunby's speech he said 'the affection and attachment undoubtedly shown by the slaves for their owners during the war is the best possible evidence that there is an unconscious habit of oppression in the South is a malicious myth.'<sup>36</sup>

In defining the problem he asserted:

The menace of Negro rule . . . poisons the political relations of the races. 'Like a sleeping volcano,' he

35. *A.M.E. Zion Quarterly Review*, April, 1884.

36. Judge A. A. Gunby, *National Educational Association Journal*, *op. cit.*, p. 259.

shouted, 'it causes distrust and alarm and generates a spirit of hostile watchfulness that is inimical to peace and harmony.'

He advanced what he called the only remedy, viz., a restriction of Negro suffrage, by "educational qualification . . . adopted and enforced by the Federal Government."<sup>37</sup>

He called upon the North: "Help us to solve this problem on a fair and just basis."<sup>38</sup>

There was restless concern among the Negroes and their friends, because the issue was up whether or not to exclude the race from membership in the association, which issue the Southerners were agitating and which issue this debate ended. The issue has never again been raised in the National Educational Association.

During Judge Gunby's phillipics a Negro lawyer friend penned Price a note, worded: "Price, eight million human beings are hanging on your lips today." Price always said this challenged all that was in him. Archbishop Ireland, then the ranking Catholic Prelate in America, went over to Price, put his hands on his shoulders and comforted him with the words, "Price you'll handle him when you get to him!"

Price began his speech in the debate with Judge Gunby with the words of holy heroism:

If I had a thousand tongues and each tongue were a thousand thunderbolts and each thunderbolt had a thousand voices, I would use them all today to help you understand a loyal and misrepresented and misjudged people.

Here was an instance of "reason as a type of organic activity . . . where perceptions which constitute aware-

<sup>37.</sup> *Ibid.*, p. 262

<sup>38.</sup> *Ibid.*, p. 265

ness are conditioned by the set of the organism at the time of the perception."<sup>39</sup>

As someone else has written, "it put the holy dare" into him and he put "the fire of life under the ribs of death," for not only was the tired and retiring audience recalled to their seats, but at the end of ten minutes they were calling out vociferous approval to his sentiments and showering him with waving and flying handkerchiefs and fans. They literally mobbed him with hearty manifestations of approval for that address in that National Educational Association and even Judge Gunby moved up to take his hand as Price retired from the stand and the audience was rushing involuntarily toward him. The judge said proudly, "You are a Southerner too!"

Dancy wrote:

In 1892 Dr. Price enjoyed the distinction by special invitation, of addressing the Nineteenth Century Club of New York, the only colored man who ever enjoyed that honor. President Winston then of the North Carolina University was to speak with him, and both to discuss the vexed "Race Problem." The press of New York without exception was unrestricted in its praise of his speech, both as an eloquent as well as a logical disputation. Wherever a great gathering of his race assembled Dr. Price was generally present, the lion of the occasion and was always compelled to make a speech. In no case was he permitted to refuse. I was present with him at four General Conferences of Zion Church, and his popularity steadily increased, with each recurring conference.<sup>40</sup>

The press comment on this speech was the widest of his public life in America and climaxed the oratorical career of Joseph C. Price.

39. Edwin E. Aubrey, "The Place of Definition in Religious Experience," *Journal of Philosophy*, XXVII (1930), 565.

40. Dancy, "Lessons from the Life of Dr. Joseph Charles Price," p. 8.

## LEADING NEWSPAPERS' COMMENTS

The *Boston Herald* said:

Reverend Joseph C. Price stood up for the intelligence and thriftiness of the Negro race in this country, before the Nineteenth Century Club in New York the other night. He fortified his position by figures, which showed that Negroes owned \$264,000,000 of property in the United States, and it was not left to them by rich ancestors either.<sup>41</sup>

*Negroes Own \$264,000,000.00—Nineteenth Century Club Enlightened as to the Colored Race.*—The topic before the Nineteenth Century Club at Sherry's last night was "The Future of the Colored Race in the South." It was discussed by Reverend Joseph C. Price, of Livingstone College, a full-blooded Negro, very black, with bright eyes, and easy manner and an expression of high intelligence. He was born a slave and got an education through his own efforts. He spoke before people many of whose ancestors owned slaves. He was frequently and liberally applauded. It was conceded that he fully deserved the recognition given his ability.

Mr. Prices' argument contained a number of new points, which President Deming, of the Club, remarked ought to be more widely known both North and South. The prejudice is not against the color of the Negro, but his condition, his character. It was a hundred times better to give dignity and prestige to color by elevating and developing character, by changing ignorance to enlightenment, immorality to morality, poverty to wealth. A great element in the solution of the problem would be the division of the colored vote. It had been aptly said that the Negroes looked to Washington for the redress of their wrongs when they should have looked to their own State Legislatures. It was not necessary to make new laws for

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<sup>41</sup>. *Boston Herald*.



the Negro's benefit, but to enforce the existing laws for white and black alike.

Mr. Price showed that the Negroes in this country owned \$264,000,000 of property, and it was not left to them by rich ancestors, either. This rally brought out amused laughter and applause from the audience, many of whom nudged their neighbors in a significant way.

Among those present were Mrs. H. M. Field, Alfred R. Conkling, Mrs. Ethan Allen, Mrs. B. S. Church, Brander Matthews, Dr. W. T. Bull, Mr. and Mrs. T. C. Williams, Mrs. J. C. Croly, Francis B. Allen, C. A. Van Santvord, Raymond S. Perring, Mrs. G. H. Putnam, Henry A. Oakley, General Stewart L. Woodford, Mrs. Dorman B. Eaton, Mrs. E. L. Youmans, Mrs. Robert Abee, Mrs. Henry Draper, Anson Phelps Stokes, Ex-Secretary of the Treasury Fairchild, Travers Jerome Moncure, D. Conway, Mrs. Marguerite Merington, John A. Taylor, Daniel G. Thompson, and Samuel Ordway.<sup>42</sup>

*The Future of the Negro.*—In general, the Reverend Mr. Price talked very sensibly of "The Future of the Negro in the South," at the Nineteenth Century Club on Thursday evening. He is a Negro who has won his way from slavery to the presidency of a college for his race at Salisbury, in North Carolina, and hence his views as to Negro advancement are entitled to careful consideration.

The progress made by the Negroes of the South during a little more than a quarter of a century of freedom induces in him the hope and the belief that in time they will stand on an equality with white men in morals, in intellect. This progress has been remarkable, unquestionably, and it is creditable to both the white and black races. It shows that the old masters of the Negroes have given them a fair field for ad-

<sup>42.</sup> *New York World.*



vancement. Their natural and reasonable opposition to Negro domination has not extended to interference with the material progress and intellectual improvement of the formerly enslaved race. The illiteracy among the Negroes has been steadily decreasing because of the advantages of free schools they are able to maintain. Generally the younger generation of them are able to read and write, and both they and their parents deserve applause for the eagerness with which these opportunities are improved. High schools and colleges also have been established for them throughout the South, and they are numerous attended. It is creditable to them, too, that their feeling toward the whites is usually both kindly and respectful, as it should be.

A quarter of a century is a short time for the development of a race so backward as the African. The white race has the start in civilization and moral and intellectual evolution by many centuries; but never before were the facilities and opportunities for the progress of a people so great as they are at this day. When the Reverend Mr. Price spoke of the possibility of the Negro's getting up with the whites in time, he exhibited both becoming modesty and good sense, for the period must be indefinite. While the Negroes are chasing to catch up with the whites, the whites will be progressing, and the chase will need to be the swifter.

A very true remark of the Reverend Mr. Price was that "The Negro has got into the mistaken habit of looking to Washington for all the assistance in his political and social condition." That is a habit of subserviency begotten by slavery. He looks to the Federal Government for help when he should develop self-reliance by helping himself. He looks abroad for friendship when he should seek to obtain friendship at home by deserving it. Really the best friends the

Negroes have are the whites in the South. They do not share the race repugnance so common in the North.

The race line in politics ought to be obliterated in the South in the interest of both the whites and blacks, but more especially the blacks. First of all, the Negroes need to command respect and confidence at home, for in the Southern States they have the greatest opportunity for advancement of which they have ever enjoyed in the history of their race.<sup>43</sup>

*A Plea for Colored Men.*—The Reverend Joseph C. Price of Livingstone College, N. C., received a hearty welcome last night at the meeting of the Nineteenth Century Club at Sherry's, Fifth Avenue and Thirty-Seventh Street. Mr. Price is a noble specimen of the Negro. He is six feet tall and of massive frame, and his face, although bearing the full stamp of the characteristics of his race, suggests a man of marked intelligence. He was to have taken part, with George T. Winston, President of the University of North Carolina, in the discussion of "The Future of the Colored Race in the South," but Mr. Winston was storm-bound, as President Horace E. Deming announced, somewhere between here and North Carolina, and therefore Mr. Price presented his views on the problem with no one to urge different views.

Mr. Price's address was frequently interrupted by applause, and some particularly apt stories—which might be old in North Carolina, but were new to his Nineteenth Century Club audience—with which he illustrated points that he made, were greatly appreciated.<sup>44</sup>

When the great publicist Walter H. Page, Secretary of the Club, and President Horace E. Deming wrote Price

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43. The *New York Sun*.

44. *New York Times*.

the invitation to make this address, they reflected the various phases of the race question and the importance which the Club gave to the effort to solve them as related earlier in this chapter. They did not hesitate to express their confidence in the ability, judgment, and loyal tact of Price and to urge him to accept the task with another great Southerner, President George T. Winston, of the University of North Carolina, to enter this Forum to give mutual discussion on matters of such urgent moment. How well Price did his job is reflected not only by the press comments above, but by the fact that three national magazines: *The Forum*, *The North American Review*, and *The Independent* requested articles from him which he contributed and which are available to any who would study the issue.

The most remarkable and unusual of Dr. Price's speeches made at his college was on the occasion of the unveiling of the painting of Abraham Lincoln, the gift of Honorable Charles Chase, of Boston, to Livingstone College. It was sprung as a surprise upon Dr. Price at a chapel service. Honorable John C. Dancy, who lived on the campus, made the presentation speech of which Fonvielle said:

It seemed that the man and hour had met. It was the most eloquent speech of an eloquent man. Every sentence was in its place, every word in the niche which had been chiseled for it; there was a smoothness in its delivery which compelled the admiration of every person present.<sup>45</sup>

The speech of Dancy and the unveiling left Dr. Price somewhat dazed for an instant. He came forward in answer to insistant calls, amid thunderous applause, which is remembered until now by all who heard it. It was the most subdued and pathetic speech he had made. Eloquent it was, but there was no attempt at oratory. It caught and held the audience in fond embrace and would not release it until the speaker had done. When he had said the last

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<sup>45</sup>. Fonveille, op. cit., p. 89.

word, there was a calmness, a stillness like unto that which sometimes precedes a storm. The great audience seemed lost in thought. Suddenly from the rear an old churchman called out uncontrollably, "Good God what a man." Then the applause started and rolled higher as it swelled like ocean waves when the storm is on. It was repeated several times before the audience had satisfied itself and was only stopped by the repeated gesture of President Price for permission to proceed with the commencement program.

Then there came a day when Price made his last talk on earth to his students one October afternoon, about three weeks before the end. He was cheerful and would not let them think it, although he knew he was giving them his last words of counsel. We wish we could produce them here but unfortunately they were unrecorded. Then at last that great heart failed and that heavenly voice, like a broken bell, ceased its musical enunciations, leaving those melodious bursts of his thoughts with us in sounds that echo still.

# EDUCATION AND THE PROBLEM

by

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The real question implied in this subject, as I understand it, is, will education solve the race problem? With such an idea in view, it is but proper that we have some conception of what the problem is, in order that we may select the best means for its solution; for it is evident that all remedies, whether for the removal of disorders of the body, or in the social state—whether physianthropy or sociology—must be in proportion to their affected parts or abnormal conditions.

It is further observable that the length of time a malady is allowed to grow, or an evil condition is permitted to exist and develop baneful results, has much to do with the nature of the forces that will neutralize the growth or destroy the evil. It is not infrequently the case that the age of the complaint or an undesirable state of affairs has to determine, to a very large degree, the means of resistance, or the remedies which will effect the cure. More is true. As it is admitted that time is a large element in the stubbornness of a condition or evil, so is it also true that time, coupled with the highest wisdom of administration, becomes an indispensable element in producing the healthier and more desirable conditions. It is further patent to every thoughtful mind that there are complex irregularities in the human system, as well as in the body politic, that no single remedy or manner of procedure can regulate. In such cases we have to proceed step by step, and take only one phase of the complaint at a time; and the remedies that are efficient in one stage are totally inadequate to the other. Each stage has its peculiar prescription—some requiring milder, and others severer antidotes; and whenever these antidotes are used substitutionally, we

are thwarted in our desired end, and our purposes often miscarry.

The Negro problem is different from the Indian or Chinese question. In the Negro, we find a commendable absence of all the stubborn and discordant characteristics which are peculiar to the Indian or the Chinaman; and yet, the Negro problem, together with its solution, is the all-absorbing topic of the country, and the Negro, in the opinion of some, is the only destructive element, and least acceptable member of the body politic of America.

The race problem, as now understood, had its beginning in 1620, when the Negroes were forced to accept this country as their home. So, in one form or another, the Negro question has been before the country for two hundred and seventy years, and this question, with its constant and incident dangers, has been a source of anxiety and vexation, and rock of offense, during all of these years.

Now if the difficulties involved in the problem inhere in the Negro as a race, it is but natural that we should seek to change, not his *color*, but his *character*, under reasonable and fair encouragements so to do; and if they are the results of preconceived opinions, or even conscientious convictions, produced by unfavorable and misleading environments, these opinions and convictions must change—all other things being equal—with a change of the environments.

The "peculiar institution" continued to grow with all its attendant evils, until it threatened the very life of the republic; so much so, until it was declared by one of the wisest men the country ever produced, that the nation could not live half free and half slave. Every means possible was called into requisition to solve this phase of the Negro question in America, and it was only solved permanently and effectively by the bloody arbitrament of arms. Slavery is no more, and can never exist again in this country, simply because it was settled right. But this does not argue that every phase of this question must be settled in the same manner, or by the same means.



The race problem of today is the last unsettled phase of the slave question which vexed the country for more than two centuries. It is but a resultant of this great villainy; and Negro freedom will never be complete, and the republic never free from the peril it produced, until the last vestige of that gigantic evil shall forever disappear from the land.

### WHAT DO WE MEAN BY THE SOLUTION OF THE PROBLEM?

The solution of the race problem means the satisfactory and harmonious adjustment of the racial relation in the South and in the country as well, on the principles of humanity and justice. In other words, it is the concession to the Negro of all the inalienable rights that belong to him as a man and as a member of that family of which God is the common Father; and the granting to him all the civil immunities and political privilege guaranteed to every other citizen by the authority and power of the Constitution of the American Government. To do this solves the problem; not to do it is to leave it unsolved; and to leave it unsolved, in face of the growing numbers and increasing intelligence of the Negro, is to intensify the bitterness between the races, and to involve both in a conflict more destructive and widespread than the country has hitherto witnessed.

### SLAVERY AT THE BOTTOM OF IT ALL

Slavery, as a system, degraded the Negro to the level of the brute, because it denied him the untrammelled exercise of all the instincts of a higher and better manhood. It recognized no moral sensibility in man or woman, regarded no sacred and inviolable relation between husband and wife, sundered at will or caprice the tenderest ties that the human heart is capable of forming or the human mind is able to conceive. Such a system had the support of the

highest tribunal of man, and even the representatives of the church of God came to its rescue and defense, with all the weight of its divine authority and power. From the maternal knee, the table, the family altar, the forum, and the pulpit was the lesson taught that the person of sable hue and curly hair was a doomed, and therefore an inferior, race—not entitled to a place in the brotherhood of men. This impression, made on childhood's plastic nature, grew with his growth, and strengthened with the power of increasing years. To deepen the blot, and intensify the damning heresy, the law of the land wrote him down a chattel, that is, cattle, and forbade the training of the mind and the culture of the heart, by making learning on his part, and teaching on the part of others a crime. It is not surprising, then, that men brought up in the face of such a system for two hundred and fifty years should be skeptical as to the real manhood of the Negro, and hesitate to give him a place in the one-blood family.

The feeling against the Negro, which helps to make our race problem, is called *prejudice*, and it is not without some ground. For two hundred and fifty years the white man of the South saw only the animal, or mechanical side of the Negro. Wherever he looked, there was degradation, ignorance, superstition, darkness there, and nothing more, as he thought. The man was overshadowed and concealed by the debasing appetites and destructive and avaricious passions of the animal; therefore, the race problem of to-day is not an anomaly—it is the natural and logical product of an environment of centuries. I am no pessimist. I do not believe we are approaching a race war in the South. I entertain an impression, which is rapidly deepening into a conviction, that the problem can and will be solved, peaceably; but this can only be done by changing the character of the environment which has produced it. It is an unfavorable condition that has given the country a race problem, and it will never be solved until we put at work the forces that will give us a changed condition. This does not argue nor imply the removal of the environment, as

is suggested by colonization, deportation, or amalgamation; but it does mean a transformation of the same environment.

### THE REAL ELEMENT OF POWER IN THE RACE PROBLEM

What is the great element of power in the race problem? It is opposition to the claims of manhood and constitutional rights as made by the Negro or his friends, because it is thought that he is not in all things a man like other men. It is an avowed determination to resist the full exercise of his inalienable and God-given rights. It is a premeditated purpose not to give him justice. In some portions of the country this spirit is more violent than in others; but it manifests itself, in one form or another, the land over. Sometimes it denies the man of the Negro race the exercise of his elective franchise; refuses to accord him first-class accommodation in public highways of travel, on land or sea, when he pays for the same; denies him, however competent and qualified, an opportunity to earn an honest living, simply because he belongs to a different race; and seeks to organize a Southern Educational Association, because it is said that the National Educational Association "has some ways that do not at all accord with the condition of Southern society," or "for obvious reasons"; and, as one has said, "to be out of smelling distance of the sable brother." When it is asked, why this opposition, this determination, and this premeditated purpose against the human and constitutional rights of a man and a citizen? we are told, directly and indirectly, that while there are rare and commendable exceptions, the race, as such, is ignorant, poverty-stricken, and degraded. Now if ignorance, poverty, and moral degradation are the grounds of objection against the Negro, it is not difficult to discover that the knotty elements of the race problem are the intellectual, moral, and material conditions of the Negro race. It is reasonable, therefore, to suppose that if we can find the means that will change these conditions, we have found a key to the problem, and gone a great distance towards its satisfactory solution. Of course none of us would dare

argue that intelligence, or even education, is a panacea for all the ills of mankind; for even when educated, a Negro, a Robespierre, a Benedict Arnold, an absconding state treasurer, or a New York sneak-thief, would not necessarily be impossibilities. I do not argue that increased intelligence, or multiplied facilities for education, will, by some magic spell, transform the Negro into the symmetry, grace, and beauty of a Grecian embodiment of excellence. It is certainly not my humble task to attempt to prove that education will, in a day, or a decade, or a century, rid the black man of all the physical peculiarities and deformities, moral perversions and intellectual distortions which are the debasing and logical heritage of more than two and a half centuries of enslavement. It is, nevertheless, reasonable to presume that, admitting the ordinary human capabilities of the race, which no sane and fair-minded man will deny, it can be readily and justly predicated that if the same forces applied to other races are applied to the Negro, and these forces are governed by the same eternal and incontrovertible principles, they will produce corresponding results and make the Negro as acceptable to the brotherhood of men as any other race laying claims to the instincts of our common humanity. I believe that education, in the full sense of the term, is the most efficient and comprehensive means to this end, because in its results an answer is to be found to all the leading objections against the Negro which enter into the make-up of the so-called race problem.

Let us examine more minutely these elements of the problem, in order to justify the reasonableness of our position. The Southern problem shows its intense forms most in those sections and states where the Negroes are in the majority. This is because the whites, as they say, fear Negro supremacy. This supremacy is feared on account of the ignorance of the Negro voter. It is concluded that the majority of the voters being ignorant, they would put ignorant or illiterate men in charge of the affairs of the county, state, or section; and this would work to the

bankruptcy and destruction of the county, state, or section thus governed or controlled. Hence, it is claimed that opposition to the exercise of Negro franchise, by whatever means, is a patriotic duty—a matter of self-preservation. Now it is evident that so far as this objection is concerned, education or increased intelligence among those representing the majority is the remedy. Ignorance being the ground of objection, if this cause is removed (and it can be by widespread intelligence), the objection must disappear as the darkness recedes at the approach of the light of the sun. None of us, even Negroes, desire to be officered by ignorant or incompetent men. It is the patriotic duty of every man to aid in bringing about such reforms as will put only the duly qualified in positions of responsibility and power. But this ought only to be done by lawful means and by forces that are acknowledged to be in every way legitimate and in harmony with the humane spirit of our times. Dr. T. T. Eaton, writing on the Southern problem, in the *Christian Union*, June 5, says: "It does seem a great outrage to practically deprive American citizens of the right to vote; but it is a greater outrage to destroy all the ends of government by putting an inferior and semi-barbarous race in control of a superior race who own the property and have the intelligence." It not only *seems* but is a great outrage to deprive American citizens of the right to vote, except on the conditions sustained by law, and not by mobs and the caprices of men. Such mob violence is the more reprehensible, when it is taken for granted that these outrages are the only way of escape from the conditions confronting us.

### WHAT OUGHT TO BE DONE?

If the voter is unprepared to exercise his franchise aright, then prepare him for its intelligent use, or deprive him of it by constitutional enactments. The latter cannot now be done, but the former can and ought to be done, and by so doing we will save the Negro from unlawful oppression and outrage simply because he claims his rights, and save the nation from the disgrace and burning shame because



it denies him these rights. Intelligence is universally admitted to be the prime requisite for good-citizenship. Whenever this condition of things obtains there will be no necessity or fear of "destroying all the ends of government by putting a semi-barbarous race in control of a superior race who own the property and have the intelligence." For it is true and unalterable as expressed by Dr. A. G. Haygood, of Georgia, in his "Pleas for Progress," when he says: "Good government implies intelligence, and universal suffrage demands universal education." It cannot now be said, as it was stated fifty years ago, that a Negro cannot be educated. The history of education among the colored people for a quarter of a century does not confirm the statement. The noble men and women who went into the South as missionaries, and felt their way through the smoke of battle and stepped over crimson battlefields and among the wounded and the dying to bring intelligence to the Negroes, were taunted as going on a fool's errand. But the tens of thousands of young men and women in the schools of high grade established by Northern service and philanthropy—a million Negro children in the public schools in the South—are an imperishable monument to the wisdom of their action. I again quote from Dr. Haygood, who is an authority on this subject: "All told, fully fifty millions of dollars have gone into the work of their (Negro) education since 1865. Of this fifty millions, more than half has been Southern money." The Negroes have made more progress in elementary and other education during these twenty-three years than any other illiterate people in the world, and they have justified the philanthropy and public policy that made the expenditure.

#### WHITES MUST BE EDUCATED, AS WELL

It must be remembered, however, that more is to be done than the education of the blacks, as a solution of the race problem; for much of the stubbornness of the question is involved in the ignorant, lawless and vicious whites of the South, who need education worse than many of



the blacks. To educate one race and neglect the other, is to leave the problem half solved, for there is a class of whites in the South, to some extent, more degraded and hopeless in their mental and moral condition than the Negro. This is the class to which many of the actual outrages are more attributable than to any other class. Educate these, as well as the blacks, and our problem is shorn of its strength. When we call to mind the fact that seventy per cent of the colored vote in the South is illiterate, and thirty per cent of the white vote is in the same condition, it is not difficult for one to discern that education of the blacks and whites, as well, is not only necessary for the solution of the race problem and for good government, but for the progress and prosperity of that section where such illiteracy obtains. For the safety of the republic, the perpetuity of its glory and the stability of its institutions are commensurate, and only commensurate, with the intelligence and morality of its citizens, whether they be white men or black men.

### THE POVERTY OF THE NEGRO

The poverty of the Negro is another stubborn element in the problem. It is urged that the wealth and intelligence of the South must not suffer a man, if he is poor and black, to exercise the prerogatives of American citizenship. Strange doctrine, this, in a republic which is a refuge for the oppressed from all lands under the sun, and the so-called land of the free! But will education help to remove this objectionable element in the Negro? It is the object of all education to aid man in becoming a producer as well as a consumer. To enable men and women to make their way in life and contribute to the material wealth of their community or country, to develop the resources of their land, is the mainspring in the work of all our schools and public or private systems of training. From a material point of view we find that one of the great differences—in fact, contrasts—between the North and the South, is a difference of widespread intelligence. Labor, skilled or intelligent, coupled with the impetus arising from capital,

will touch the South as with a magnetic hand, and that region with marvelous resources and immeasurable capabilities will blossom as the rose. It is a matter of observation and history that a section or country that seeks to keep its labor-producing class ignorant, keeps itself poor; and the nation or state that fails to provide for the education of its whole people, especially its industrial forces, is considered woefully lacking in statesmanship and devoid of the essential elements in material progress and prosperity. To this general rule the Negro is no exception. To educate him, then, makes him an industrial factor of the state, and argues his own changed condition from repulsive poverty to more acceptable conditions of wealth. Whatever strengthens the Negro of the South adds to the strength and wealth of that section; and nothing militates against the South as well. Even in his present condition of illiteracy, the Negro is evidently the backbone of the labor element of the South. He is, therefore, a wealth-producer now. Whether he reaps all the benefit of his labor or not, it is clear that he is the prime element in its growing and boasted prosperity. The late Henry W. Grady said, just before his death, that the Negroes in his state (Georgia) paid taxes on twenty million dollars' worth of property, and that the Negroes in the South contribute a billion dollars' worth of products every year to the material prosperity of that section. The *Atlanta Constitution*, speaking of the Negroes in Texas, said recently that they own a million acres of land and pay taxes on twenty million dollars' worth of property, have two thousand churches, two thousand benevolent associations, ten high schools, three thousand teachers, twenty-three doctors, fifteen lawyers, one hundred merchants, five hundred mechanics, fifteen newspapers, hundreds of farmers and stockmen, and several inventors. Now these two states are but samples of the wealth-producing results of twenty-five years' labor. If this has been their progress when it is admitted they have been under the hampering and retarding influence of ignorance, not to speak of other disadvantages, it is fair to assume that under the stimulus of

intelligence they will do a hundred-fold more, and year by year and decade by decade change their poverty-stricken state, and thus remove another element in the problem, and thereby hasten its solution.

But it is not necessary for me to stand in this intelligent and representative presence and argue the advantages of education to alter the material condition of countries or races. Intelligence and industry have always demanded the respectful consideration of men, no matter how intense their opinions to the contrary; and it has been their universal opinion that these forces have been the leverage to lift their less-fortunate fellows to their proper place on the plane of political and civil equality. These industrial forces are the things that must enter as a key into the solution of the problem. It will be as impossible to deny to a people thus gifted with intelligence and exercising it in wise and consistent efforts in the accumulation of wealth, their inalienable and constitutional rights, as it is to keep back the sweep of the cyclone with a wave of the hand, or hinder the swell of the sea by stamping on its shore.

### THE MORAL CONDITION OF THE RACE

But it is further argued that the Negro is not entitled to his rights in the human brotherhood, and under the constitution of his country, because his standard of morality is low. Now the question that at once presents itself, is this: Does education help to improve the moral condition of a people? If this be granted, it is not hard to conclude that such a means will be a long step toward the removal of this element of the problem. We will not assume, however, that education is a synonym for morality, for it is clear that many persons and some races claiming a superiority of intelligence are not always models of moral purity. But, while this is true, it is an unusual position for one to hold that intelligence is a hindrance to the development of virtuous tendencies. It is, rather, conceded that ignorance is a great source of immorality; and this

is made emphatic when we take into consideration the fact that conscience, enlightened or unenlightened, determines to a large degree the moral acts of men. It cannot be denied that what may be termed an innate moral consciousness is subject to education in order to make it a safe guide in the realm of moral obligation. I think it is Dr. Buchner, who says in his "Treatise On Man": "It is a generally recognized fact, and moreover sufficiently proved by history, that the idea of morality in the general, as in the particular, becomes further and more strongly developed in proportion as culture, intelligence and knowledge of the necessary laws of the common weal increase." The Negro's moral condition, against which objection is raised, is the result of his training in the peculiar institution. It taught him no moral obligation of the home, for it recognized no home in the civilized sense of the term; it rather encouraged him to violate the sacred bonds of husband and wife, because, in so doing, he was taught the advancement of the interest of his master in adding to the number and value of his human stock for the plantation or the market. He was prompted, under scanty provisions for physical sustenance, to appropriate his master's hog or chicken to his own strength and comfort, on the principle and argument that he was simply improving his owner's property. When a woman was made to feel that her honor, which is the glory of every true woman, was not her right, but subject to the carnal caprice of a master, it is not strange that an impression thus deepened by centuries of outrage should make her rather lightly regard this honor just after an escape from such a school and from under such a system of instruction. It is certainly apparent, in the light of what has already been done for the moral improvement of the Negro, that education will undo much of that which slavery had done to him.

Hear what Dr. Haygood says: "No theory of universal education entertained by a rational people propose knowledge as a substitute for virtue, or virtue as a substitute for knowledge. Both are necessary. Without virtue, knowledge is unreliable and dangerous; without knowledge, vir-

tue is blind and impotent." . . . "I must say a word in defense," says this same authority, "of the Negroes, particularly those living in the Southern States. Considering the antecedents of the race in Africa, in those states before the emancipation, and their condition today, the real surprise is that there is so much virtue and purity among them." . . . "Above all things," says Dr. Haygood, "*let the white people set them better examples.*" Since progress has already been made in this direction, we are permitted to hope that education will continue its beneficent work in this moral reformation of the people. Education will certainly afford a better knowledge of the duties of the home, a keener appreciation of the obligations of the marriage state, a more consistent regard for the rights and the property of others, and a clearer conception of what virtue in womanhood signifies, and, therefore, a more determined purpose and means of defending that honor from the assaults of any man, even at the very risk of their lives.

### THE GREAT WORK TO BE DONE

The great work of education among Negroes consists in leading them out of the errors which centuries of a debasing servitude fastened on them; but even when this is done, the Negro will not be an embodiment of every moral excellence, but he will stand at least on the same place of morals with the other representatives of our common and fallen humanity, and whatever is the possibility and hope of one will be the possibility and hope of the other, so far as education is concerned; for under it, we believe that the Negro can be and do what any other race can do, from the tickling of the soil with his hoe and plow, to make it burst forth into life-giving fruitage, to the lifting of world upon world upon the lever of his thought, that they may instruct and entertain him as they pass his vision in grandeur in the heavens.

But do we find in the Negro exclusively all the immorality involved in the solution of the race problem? Not by any means. After the necessary evidence is given



which entitles a man to the recognition of his rights, and these rights are still denied, then the one denying them becomes the moral law-breaker; for morality, according to a scholarly authority (and he is not writing on the race problem in America), may be defined as a law of mutual respect for the general and private equal rights of man for the purpose of securing general human happiness. Everything that injures or undermines this happiness and this respect, is evil; everything that advances them, is good. "The greatest sinners, therefore," says this authority, "are egotists, or those who place their own *I* higher than the interests and the lives of the common weal, and endeavor to satisfy it at the cost and to the injury of those possessing equal rights."

### CHRISTIAN EDUCATION

We have said nothing of Christian education; but it is reasonable to conclude that white or black men, under the influence of Christian intelligence, are prepared to solve all the problems peculiar to our earthly state, for Christianity levels all the distinctions of race. It is this spirit that struck the conceit of the Jew and broke down the middle wall of cruel separation between him and the Gentile world. It taught the Greek that humanity was a term for the wide brotherhood of all races, which he did not realize before; for all other races were regarded and despised as barbarians by him until Paul, from Mars Hill, thundered in the eager eyes and anxious ears of the Athenian the new doctrine that God had made of one blood all nations of men to dwell on all the face of the earth. The Roman, according to Geike, considered all who did not belong to his own state, as *hostes* or enemies, and held that the only law between them and those who were not Romans was that of the strong to subjugate such races, if they could, plunder their possessions, and make the people slaves. "It was left to Christ," says this authority, "to proclaim the brotherhood of all nations by revealing God as their common Father in Heaven." If Christian education or a full knowledge of the principles of Christianity



will not solve our relations with men, we are seriously at fault in our professed religion, and deplorable in our spiritual condition. For a people imbued with the spirit of the Christ idea cannot defraud a brother of a penny, nor rob him of his labor, nor deny him the rights which he has in common with other men; for by these principles we are taught to

“Evince your ardent love for God  
By the kind deeds you do for men.”

Dr. Chapin well says: “The great doctrine of human brotherhood, of the worth of a man, that he is not to be trod upon as a footstool or dashed in pieces as a worthless vessel, and the doctrines of popular liberty, education, and reform—all these have become active and every-day truths under the influence of Christianity.” If Christian education is not to produce these results, the country and the race have a dark and uninviting future, for one has truly said, “There are mysteries which, if not solved by the truths of Christianity, darken the universe.”

But I do not despair of the solution of the problem under Christian intelligence, as it radiates from the indiscriminating Cross of Calvary. For the principles of this grand system, both in the hearts and in the dominions of the men, are all-conquering, either sooner or later, in their onward sweep around the world. No error can forever withstand their power. It may be stubborn, and even violent for awhile, but it must eventually give way to truth, for it is unalterable, as declared by Dr. Chapin, that “before the love which is in God, all things are sure to come around to His standard, and the most gigantic iniquity of earth strikes its head at last against the beam of God’s providence and goes down.”

# THE NEGRO IN AMERICA: HIS SPECIAL WORK

by

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The providential government of God is an established fact. Every individual, race, and age contributes to the well-being and happiness of mankind by the due performance of peculiar and specified work. Paul, Bacon, and Shakespeare each did his work as no other man could have done. The dispersed Jews are chosen depositaries of God's truth, and the peculiar race trained for the religious education of the world.

The Greeks in their culture and art, the Romans in their civilization and laws, handed down distinct benefits to the nations that have succeeded them.

To say that the American Negro has a peculiar work is not startling.

The first glimpse of our history in this country makes it evident that our mission here is providential and peculiar. Although every page of this history, from 1620 to 1863, is written in blood and tears, it was the carrying out of a Divine plan—the execution of a part of the great work of God. Some one may ask, Can you look at your ancestors, torn from their native land, see children separated from parents, and wives from husbands, and say it was God's plan? Can you bring to mind the horrors of the "middle passage," and then follow the wrongs, cruelties, and inhumanities of more than two centuries, and say it is God's way? I answer, Yes. But while I recognize an end in view, I do not commend the means to that end. But I would say to the "trader in human flesh," as Joseph said to his conscience-smitten brethren, "It was not you that sent me hither, but God." The slave-trader meant evil, but God intended it for good. In this, the wrath of men is to praise him.

In the seventeenth century it was almost universally admitted that the Negro had a "special work" in this country. It is not unreasonable to say that he has, under new developments, a special work in the nineteenth century. But how did he perform the former?

The drained marshes, cultivated highlands, fertile plantations, stately mansions, and railways of the South attest that it was well done.

But we would be more zealous and earnest and laborious in that which is yet to be done, than in that which is done.

The receding past, despite its unpleasantness and bitter expense, brings the consolation of a work completed through a Divine injunction.

The present, with its accompanying privileges and duties, is not without its encouragement. And, notwithstanding, the seldom responsibilities that "loom up" amid the "uncertainties of the future," we feel that there is guidance for our footsteps and inspiration for our work.

But you ask, What is the work? Whence comes its peculiarity? This question seems unnecessary, when we reflect a moment on American history, interwoven as it has been with that of the Americanized Africans.

The degradation arising from centuries of enslavement cannot be removed in a score of years. Very often the injury of a moment is only remedied by years of careful attention. The heavy shackles on the limbs of the slaves were fit emblems of the heavier bonds of ignorance and superstition on the soul. These darkened intellects, blunted morals, and distorted characters of nearly seven millions of people, are now to be enlightened, quickened, and righted. Who are to do it? Let us try to find out. Will the Southern white people do it? We think not.

The "peculiar institution" made a line of demarkation between the white man and the black man in that section, if not in other sections. It told the white man he must not come in social or personal contact with the Negro.

Hence the teaching and preaching among colored people in the South is not done by the white men and women of that section.

Many of them desire to see the colored people educated; and by individual donations and through legislation they contributed to this end. This has been witnessed in the work of Zion Wesley Institute, at Salisbury, N. C., and is also seen in the annual appropriation for Atlanta University in Georgia. But they do not think that they are to come into personal contact with the Negro and do this work.

Will the whites of the North do it? Northern philanthropists have contributed to the work among the freedmen with a generosity that is most commendable. They have sent their millions into the South. But they, even, feel that they are not to do this work by personal contact with the colored man.

I gratefully acknowledge that many noble, self-sacrificing men and women (too much praise cannot be given them) went into the South during and after the war to lift up the fallen. They have accomplished a glorious work. We always welcome them.

Many of them in doing this work, were insulted, persecuted, and some had to escape for their lives. Others were ostracized. Men, their wives and daughters, were considered disreputable, were not allowed into white society, simply because they taught Negro boys and girls. Many could not stand this ostracism and consequently they either returned home or engaged in what they considered more congenial business. God be praised for the good men and the good women who proved equal to the emergency! But are these teachers and preachers doing the bulk of the educational and religious work in the South? With the exception of the colleges and universities conducted by white and colored men (and many of those are controlled by white and colored men), the educational work in the

Southern cities, towns, and rural districts is carried on by colored men and women.

Again, the churches of the South, like the generality of those in the North, are separate—one for the white and one for the colored ministers are the religious instructors for the millions of their people.

The whites who are engaged in the Southern work are just helping the Negroes do it.

The four millions have grown to nearly seven millions. To uplift this, people, is whose special work? I only voice your sentiments when I say that this great work, in all of its increasing proportions, as far as personal contact is concerned, is to be done by the Africo-Americans whose training fits them for teachers and leaders among their people.

They are to mold the sentiments, determine the course, and shape the future of this race.

The solution of the vexing Negro problem is to come from within him rather than from without.

The Negro himself, both by inward resolution and external irrepressibility, is to solve his own problem. Our relation to the Negro and our knowledge of him argue our fitness for his reform and regeneration by the Word and Spirit of God.

We must lead on in the great work committed to our charge. Every day of added intelligence, every trained young man or woman, every schoolhouse, every college or university, adds to our power to do this work. Under the guidance of God a prospect opens before us unequaled in attractions and not excelled in mighty possibilities.

That the Negro is to be the future educator of his race, no unbiased mind will deny. This truth comes to the present generation with great force. A score of years has brought to them advantages which were withheld from the generation preceding us, in whose footsteps we now tread. They, nor we, must no longer grovel in the sins in



which they were once taught to indulge. But instructed as to the errors of the past, aroused to the duty of the present, and directed to the prospect of the future, these once debased souls will aspire to and practice what good men love and God approves.

But why attach so much importance to the education of nearly seven millions of poor ignorant men and women, almost lost amid forty-three millions, rich in learning and independent in wealth? To what specific end is it to be directed? Many, every way.

First: These millions have souls that can be better and more readily saved through an intelligent apprehension of the way of salvation.

Secondly: It may be that an opportunity through this education will be given the mouse to return some favor of the ridiculing lion.

Thirdly: There are ends immediately affecting us as a people. Chief among these is self-duty.

Self-preservation is instinctive and preeminent as a law in man's nature. Therefore a knowledge of duty owed to ourselves is a vital constituent in the development of any people. That the freedmen should be without this knowledge is natural. They were saturated with the doctrine that all their duties and actions had reference to the well-being of their masters—so-called. What did they know of self-duty when they had no self? What did they know about the responsibility of family, or the training of children? The "peculiar institution" taught them that they had no family—no children. They did not even concern themselves about the coarse food they ate nor the ragged garments they wore.

How could they learn self-duty?

Emancipation, of course, exploded the doctrine of involuntary and unrequired servitude to another, but it did not teach them the duties they owed to themselves as well as to the brotherhood of men.



Ignorance on this point is a great obstacle to the progress of any people. It will occasion useless clashing of ideas, a jarring, a restlessness, a cherished confusion out of which can come no order.

Education aids men in learning the true relation they bear to others; "for man is no isolated being. The love, friendship, and pity of which he is capable, kindle into a holy flame only when fired by the sparks from a kindred breast."

Again, the peace and quiet of the country—politically, I mean—the cessation of persecution, fraud, and bloodshed, especially in certain parts of this country, are to be secured through this "special work." The sudden enfranchisement of the Negro, however necessary, is considered a doubtful good by some of his friends and many of his foes.

It has distracted the country, caused bitter controversies, and occasioned thousands to lose their lives.

This suffrage, however, cannot now be withdrawn. The ballot cannot be put into the hands of an ignorant man, even, and then taken away by his own vote.

But, by increased intelligence, we can prepare the voter for a judicious use and exercise of his great "weapon and shield of defense." For the safety of a country—especially of a republic—the perpetuity of its glory and the stability of its institutions are commensurate with the intelligence and morality of its citizens, whether they be from the "Emerald Isle" or in the "Sunny South."

"The danger," said Mr. Garfield in his inaugural address, "which arises from ignorance in the voter cannot be denied. We have no standard by which to measure the disaster that may be brought upon us by the ignorance and vice in the citizen, when joined to corruption and fraud in the suffrage."

For the present alarming ignorance we are not responsible. But it is a part of our "special work" to see that our

succeeding generation does not enter the political arena "blinded by ignorance and corrupted by vice." The power that creates can destroy.

The Negro occasioned the greatest civil war of modern times; and his fidelity to the Union decided that momentous issue.

He has made a yawning chasm between the North and South, which can only be bridged as he is enlightened and made a better citizen.

His citizenship has lashed the waters of American politics into fury, and they can only be quieted as his good conduct, mellowed and softened by culture, exclaims, "Peace be still."

But intellectual culture without heart culture may be a curse instead of a blessing.

It has been truly said that "man may be as cultivated as Robespierre, and yet become as dark-minded and desperate as he. They may be as polished as was Dr. Webster, and may be as wicked."

Slavery deadened the Negro's moral sensibility, but it could not destroy it. It lived in spite of the constant and purposed perversions to which it was subjected, because it was inbreathed by God.

But what the master—so-called—could not destroy, he turned into an opposite direction. Avarice prompted him to change the whole current of the Negro's morality, and make it take a backward course. For more than two hundred and fifty years the Negro was told by precept and by example to call wrong right, evil good, and immorality morality.

To correct these accumulated wrongs of centuries is a part of this "special work."

Men must now be taught a morality that is consistent, to say the least. It must not consist of formal rules that may be suspended and even violated at will. It must be

such as will transform the character as well as change the outward conduct.

The Negro must have instruction in that morality which declares that every species of vice must be hated because it is vice; and virtue must be loved in all her forms because it is virtue. He must know through our example and precepts that crimes are not only liable to civil punishment, but that they are also disgraceful; that on account of a high moral sentiment in society, the condemnation of his fellows will be as much feared as grated jails or walled penitentiaries. For (to paraphrase the words of Summer on peace and war) there is no morality that is not honorable, and there is no immorality that is not dishonorable.

But morality is only a fruit of true religion. Therefore our work as ministers of the New Testament cannot be over-estimated. While our commission is as far-reaching as humanity, circumstances often limit the preaching of some to a race or country. Such is a feature of our "special work."

Of the multitudes of our people among the mountains, in the valleys, and in the plains of South-land, each soul is worth more than words. Yet many are lost for want of teaching, or through incorrect teaching as to Bible truth. And, as the dark struggles with the intellectual dawn, they look through the gloom of the scarcely unbroken night of ignorance, and discern advancing that which will bring them to the light of the Gospel, and break unto them the bread of everlasting life. We cannot disappoint them, but must go to their rescue, and lead them forth unto the highway of holiness, that they, too, may join the white-robed ranks who, with the inspiring ensign of the Cross, the undented shield of faith, and the invincible sword of the Spirit, are sweeping with irresistible triumph toward the city of the living God. This is our "special work." But it is not bounded by the area of eleven Southern States, nor circumscribed by the twenty-two hundred thousand square miles of American territory.

Through the mysterious method of God's providences this work stretches across the boundless, raging sea; and connects with it a whole continent—the largest in the world.

In their land, no Star of Bethlehem points to the Redeemer of men. Its inhabitants sit in the darkness unpenetrated by the light of the Cross. But He who said "Go preach my Gospel to every creature," wills that these two hundred and fifty millions shall come from bondage to liberty, from the power of Satan to the power of God.

Dying nationalities may extend their territorial possessions in Africa through wars and commerce; the wicked trader in human flesh may visit her to increase his ill-gotten gain; and the explorer may tread the tangled maze of her unknown interior that he may enlarge geographical knowledge and pave the way for civilization. But it remains with us to save the immortal souls of her people through the peaceful agencies of education, the Word, and the Christian ministry made effectual by the Holy Ghost.

When "girded" and enlightened with the torch of intelligence in one hand and that of Christianity in the other, neither the magnitude of the work nor the perils that may attend it will deter the American Negro.

Men brave the treacherous deep to obtain African gold; they expose themselves to her malaria for ivory; and for a few feet of African soil, they crimson her land with the best of foreign and native blood—even that of kings and princes.

There is something more precious than the gold, more excellent than the ivory, for which to suffer—to die, if we must. A continent teeming with millions is to be snatched from endless perdition. A land wrong for centuries must be righted. A country whose fertile streams are emblematic of her outpoured blood and streaming tears must be healed and consoled. Then our "special work" is grand. Whether we view it in the uplifting of the seven millions in Amer-

ica, or the ultimate reform and regeneration of two hundred and fifty millions in Africa, this work is grand. Grand in itself, grand in its object, grand in possibilities, grand in final results, grand in the crowns which shall reward it—crowns whose brightest gems shall be the sparkling “tear-drops of penitence, shed by some lone pilgrim whom we led to the Cross of Christ our Lord.”

## MR. DANIELS EXTOLS DR. PRICE

*An address delivered by The Honorable Josephus Daniels at the annual Memorial Services for Founder's Day 1942.*

"Three score and more years have passed over my head since my heart was strangely moved by the lute tone of a sweet singer of spirituals, and yet in all the years since and today the lilt of that voice abides with me. The place was the old Methodist Church in the town of Wilson where I spent my boyhood and youth. The time was spring and the music came at a revival meeting conducted by a father in Israel. After the sermon and exhortation the venerable man of God asked: 'Will not our colored friends in the gallery favor us with a song of Zion?' And then there rose on the air the melodious notes of an old tune that had about it a cadence that made the church seem the portal of the heavenly city. I do not remember the words or the tune. All I recall is a young voice singing as the song bird renders his mating hymn soft and low and reverent. The whole congregation felt the thrill. Afterwards I learned that the singer was a young Negro who had come from New Bern to teach his race in a newly established public school. Often afterwards I sat under the spell of his voice in the spirituals which have since become so popular, and sometimes I went to the Negro Methodist Church to hear him preach in such winning tones as seemed to be akin to the heavenly choir. Later I heard him on the stump pleading with rare eloquence for the abolition of the liquor traffic. And always, whether in song or sermon, there was a quality in his voice that is found only in those touched by an afflatus from above.

JOSEPH C. PRICE

"That singer and orator was Joseph C. Price, founder of Livingstone College, in whose honor this day is set apart. Last year when I heard Marion Anderson sing, I sensed that she and Price had a like gift. I come as a friend of



your former president to join with you in paying tribute to his talent and usefulness in a life cut short before he had reached the meridian. Once before I came here to make an appraisal of the most gifted Negro this state has produced, an orator whose eloquence charmed thousands in his own country and in Europe. I recall that, after his return from the Methodist Ecumenical Conference in London, Chief Justice Walter Clark told me how his fellow delegate, Price from North Carolina, had captured the enthusiasm and plaudits of delegates from all parts of the world, and had so entranced the people of Britain that he was deluged with invitations to lecture and preach all over the British Isles.

"There was something in the timbre and cadence of Price's voice that soothed and pleased all who came under its spell, and there was depth and logic in his utterance that carried conviction.

"As I have thought upon the gift with which Joseph C. Price was endowed, and reflected that he was the son of a father and mother who had been slaves, and whose blood was as pure Negro as his face was black, I have recalled the words of Woodrow Wilson, when he spoke in the humble cabin where Abraham Lincoln was born and undertook to trace the springs from which came his greatness. Speaking of Lincoln, as his cabin birthplace was made a national shrine, President Wilson said:

### GENIUS NO SNOB

"Nature pays no tribute to aristocracy, subscribes to no creed or cast, renders fealty to no monarch or master of any kind. Genius is no snob. It does not run after titles or seek by preference the high circles of society. It affects humble company as well as great. It pays no special tribute to universities or learned societies or conventional standards of greatness, but serenely chooses its own comrades, its own haunts, its own cradle even, and its own life of adventure and of training. Here is proof of it. This little hut was the cradle of one of the great sons of men, a man

or singular, delightful vital genius who presently, emerged upon the great stage of the nation's history, gaunt, shy, ungainly, but dominant and majestic, a natural ruler of men, himself inevitably the central figure of the great plot.'

"There was this in common between Lincoln and Price: No rules could be invoked to explain them. Lincoln was endowed with political leadership that carried him to the highest stations, though he never saw inside a college or enjoyed what are sometimes called 'necessary advantages' to youth. The Negro Price, the child of slavery, as black as any black man in Africa, made as great strides in his short life with his race in the school and in the pulpit as Lincoln made in his notable career. Every race in spite of poverty and backwardness has seen the flowering of some member who seemed to have been created for some great mission. In his day, and as emancipator of Price's race, Lincoln illustrated this truth. Ghandi did likewise in India, Juarez in Mexico, and Price in the United States. Each was of a race which lacked high status in wealth or a fair chance in their time but by a genius beyond understanding brought distinction to his race.

#### ENTERED LINCOLN

"After earning a little money by teaching in Wilson and winning the friendship of men of both races who early recognized that his eloquence would carry him far, the young Negro entered Lincoln University to prepare himself for the ministry. Like Samuel of old he had heard the call to preach and lead his people. He was not disobedient to the heavenly vision. He sensed that his race stood in need of trained leaders in the churches, in the schools, in the trades, and in the professions, and resolved to consecrate himself to Christian and educational leadership. To be most helpful he felt the need of an instruction of learning in his state where young Negroes would be prepared for the ministry and other callings. To that end he found means—very small as building funds and endowments go—

to establish here Livingstone College in a friendly environment. Its valuable service is seen in the useful lives of those who contributed and left Livingstone with zeal for religious and public contribution. It was said of the great architect of London, 'if you would know his work, look about you' at the noble edifices he has constructed. If you would know the place of Joseph C. Price in the annals of his church and state, look about you at the buildings here and in the contributions the students of Livingstone have made in their day and generation.

"Called to preach the gospel Joseph C. Price was never tempted to turn aside to secular pursuits. He regarded—and justly—that Christian education and preaching the gospel called for complete consecration. Being the blackest Negro orator in the Black district, Price might have gone to Congress. In his young manhood a Negro represented the Black district in a day when many aspiring young Negroes turned to the political field, but Price acted on the motto: 'This one thing I do'—preach and teach. He declined a diplomatic post offered by his government and other opportunities in his consecration to this college and to the work of the ministry.

### HATE UNLOOSED

"In a period when totalitarian nations arrogating to themselves a spurious superiority have unloosed hate and killing in a large part of the world, it is a matter for profound thanksgiving that North Carolina honors good men and true of every race. The decade in which we live has reached a stage of friendliness and cooperation between the white and Negro races which sets an example for the emulation of every commonwealth and country where these two races live together. I do not claim that either race has reached perfection or that there are not problems which lie ahead which will be solved by the policies which have marked government and individuals in the years since Joseph C. Price, the founder of Livingstone College, and Charles B. Aycock, the educational governor of this state,

with eloquence that still abides, led both races to a better appreciation of the duties and responsibilities resting upon them.

"I wish to pay tribute to the one hundred per cent Americanism of the Negro in this day, when patriotism and democracy are challenged. There is a famous saying, born in the Revolutionary War in what was a great eastern North Carolina county. It reverberated through the whole state: 'There are no Tories in Bate.' Its citizens were united for liberty and independence. Just as truly we can say today of your race: 'There are no fifth columnists, no saboteurs, no Quislings, no traitors in the Negro race.' They have responded to the call of their country, ready to go, to dare, to die wherever their country calls.

"This devotion to America recalls like dedication by the Negroes in the World War. Then, as now, there were men of other races who were accepting pay to undermine American solidarity.

"In 1917 and 1918 there were no FBI's, but secret service men were vigilant then as now, to detect disloyalty or sabotage, and to punish them. One day an officer of the secret service called at the Navy Department, saying he wished to consult me about the best way of dealing with an organized traitorous movement against the government that had been uncovered in the South. That night the chief and his workers called at my home and disclosed some of the methods being employed by agents of the German government. Among other parties under suspicion he told me of his discovery of a plot by which Negroes were being mobilized in a number of subversive ways. He was greatly disturbed because he said it meant serious uprisings by Negroes in the South that would be disastrous to the American war effort. When he had finished, I said to him: 'I have no doubt that there are influences at work under German agents to effect dissatisfaction and sabotage in some parts of the country. There are

unfortunately some men of every race who, like Judas, would sell out for money. I advise you to keep a sharp lookout to uncover their machinations and destroy them. However, as to the Negroes in the South you are wasting time and money. The Negroes, like all races, have their vices and peculiar sins, but treason and underhand sabotage are foreign to them. I tell you what I will do: You look after the alien and corrupt element you have found guilty of trying to help our enemies and leave the Negro to me. I will guarantee the loyalty of the Negroes in the South. I know them. I lived in Black district in North Carolina. I know you are barking up the wrong tree. The Negroes cannot be organized to underhand stabbing of their country.'

"At first the secret service agent thought I was not as well informed as I supposed and wished to carry on an investigation in the South. 'Forget it!' I said. 'Leave the Negro to those of us who live in the South. We will underwrite their loyalty.' When the war was over and the Negro had been tried and true this secret service agent told me: 'You were right about the 100 per cent Americanism of the Negro.'

"They were loyal to Uncle Sam in 1917-18, and they are as loyal and willing to serve now in the great struggle when racial antagonism has cursed Europe."



## AN APPRECIATION OF DR. PRICE

*An address delivered by Mrs. Olive McCoy Sawyer, representing the faculty of the Commercial Department of Livingstone College, at the annual Memorial Services for Founder's Day.*

We celebrate today the birth of a man who because of his outstanding attributes has won the respect and love of his fellowmen.

The story of the life of Joseph Charles Price is well-known. We are familiar with his achievements, and we know how humanity has benefitted through the noble life that he gave. Nevertheless it is pleasant to review each year around this time, the life of this great character for inspiration to those of us who now live, and to acquaint every generation, as it moves upon the life scene, with the sterling qualities and achievements of this great man whose memory we love.

We could not depend wholly upon books to diffuse facts concerning this noble life, for some there are who read so little. We have therefore assembled here today to honor the memory of Dr. Price by talking about him, which is one of the best ways of passing on information, and of remembering it; and then before we depart, we are going to prove our love for him, and for what he gave in a material way.

We are altogether cognizant of the fact that all which we might do or say here, can neither add to nor detract from the glowing life of Dr. Price.

In my estimation there are few men who merit such a conspicuous place in our history or in our memory. He occupies a place in the Hall of Fame along with Booker T. Washington, Frederick Douglas, Phylis Wheatley and others who have given unselfish service to their fellowmen. The ideals he manifested were as free as an eagle above the clouds with outstretched wings. He did not



stoop to conquer, but soared in his drama of life, knowing his part and playing it well.

It is interesting to know that this Price of whom I speak was a man who was born of humble parentage in the dark days when the outlook for Negro development was exceedingly discouraging. Emancipation and the opening of schools to all classes found him a lad of nine years in eager pursuit of the rudiments of knowledge, and here is seen truth in the statement—"The hand that rocks the cradle rules the world," for it was under the care and keeping of a self-denying Christian mother who early instilled in his mind those principles which subsequently developed into the manly and upright character which endeared him to the heart of everyone with whom he came in contact.

Handicapped by poverty, he was not able to secure his education with ease. But with the endurance and fortitude of that great man of God, Paul the Apostle, he struggled on and finally completed his education. After a few years of service in his church, he laid the foundation for this fine school. A college built in those dark days immediately following the terrible reconstruction period, but fired with great courage, possessing a sterling character and a spirit of sacrifice, was a light in the wilderness which cast its rays, lighting the pathway of ambitious young men and women, and leading them to live lives of usefulness.

The lives of great men have always been of interest to us, not merely for the sake of satisfying curiosity, but because of the value of further knowledge about their habits, thoughts, and actions.

The personality of a great man attracts us; perhaps through getting an intimate account of his life we may see the reasons for his superiority, possibly we may find the key to the secret of power. Christianity rests upon the life and teaching of one personality; nation after nation has been saved or ruined by the deeds of one individual; wisdom and contentment have been found by the

great minds of the world. By considering their lives, their principles, their virtues, and their failings, we can get an extraordinary insight into the problems of happiness and wholesome living.

Carlyle rightly called a great man "The most precious gift that heaven can give to earth, a man of genius as we call it; the soul of a man actually sent down from the skies with a God's message to us."

To see such a man at his work, at his play, thinking, dreaming, attaining greatness little by little or in a flash, to spend hours with him in thought, learning from him or from his friends and critics wherein he proved his power, and how he labored to express it, is invaluable.

Lest we forget—we should remind ourselves of the basic principles upon which our benefactor built his life, in order that we might use them for beacon lights in shaping our lives. They were honesty, courage, fortitude, perseverance, sacrifice, love and hard work.

Blessed is the man who finds his work, "for we are not sent into this world to do anything into which we cannot put our hearts. We have certain work to do for our bread and that is to be done strenuously; other work to do for our delight and that is to be done heartily; neither is to be done by halves or shifts, but with a will; and what is not worth this effort is not to be done at all."

In the words of a noted voice of experience: What we have seen of men and of the world convinces us that one of the first conditions of enjoying life is to have something to do, something great enough to rouse the mind, and noble enough to satisfy the heart, and then to give the mind and heart, our thought and toil and affections to it, to labor for it, in the fine words of Robert Hall, "With an ardor bordering on enthusiasm," or as a yet greater sage expresses it, "To do it with all our might." For to work and to love is the sum of living.

There is no question in any of our minds as to whether or not Dr. Price found his work. Evidently he found something that he really liked to do, and did it hard.

Entering upon life's work, his unusual devotion to duty, exceptional intellectuality, and rare oratorical power were advertisements within themselves, and his fame spread both far and wide, enlarged his horizon with some of the greatest achievements of science of thoughts to the young generation of his day and bade them look and live; he ushered in a new epoch in the world's history by establishing the fact that the Negro could be his own educator.

It is said that his greatness was in his soul. His chief ambition was not how much of this world's goods he could hoard up for personal use or for the promotion of self-aggrandizement, but he always said, "to do the most good to the largest number."

Within a very few years, Dr. Price had accomplished the work which he was sent into the world to do—to found Livingstone College. How like the life story of our Savior!

Young in years, but full of good works and glorious achievements, he left us in the noonday of his life, throwing the sacred torch to every son and daughter of Livingstone and Zion with the challenge—Carry on! and on! and on! And we have carried on.

We carried on for a number of years under the noble banner of Dr. W. H. Goler. We carried on under the grand influence of Bishop Hood, Bishop Harris, Bishop Walters, Dr. Moore, Mother Tucker, and oh! so many other loyal, self-sacrificing good men and women whose just spirits have been made perfect. And thank God, to-day we are still carrying on under the present administration.

When we, here at Livingstone, look around us and view the wonderful progress that has been made in recent years, surely we are convinced that another soul was sent down

from the skies to do a great work at Livingstone, that of putting the college on the accredited list; of giving us a modern institution with modern conveniences; of enlarging and enriching the faculty; in raising food stuff to feed students and teachers; of remodeling old buildings; of working up Founder's Day to more meaningful ends; and finally, what I consider his greatest work of all—that of erecting a Price Memorial Building, which was talked about far back in the dark days.

Miss Addie McKnight, in speaking here on the occasion of the 25th Anniversary of the college said—"And still another building is going up—The Price Memorial Building. It is going up and the 'dark day' students are going to help erect it here. It is fitting that a building, a splendid piece of architecture should be erected upon these grounds to perpetuate the memory of the splendid man, the illustrious Founder of Livingstone College, the lamented Dr. Joseph Charles Price."

Ladies and Gentlemen, that was in 1907. Many years passed by before the right man came. It took a W. J. Trent to give us this splendid piece of architecture, modern in every respect, and which would lend grace to any college campus—*Carrying high the torch of his father!*

Yonder upon the campus rests all that is mortal of the mighty dead. Dead, did I say? Is Martin Luther dead? Is John Knox dead? Is James Varick dead? True, centuries have lapsed since their demise, and their dust long since has been gathered in earth's golden urn, but they live in the hearts of thousands who read and hear their works and adore their transcendent achievements.

And so, notwithstanding the years that have intervened since Dr. Price stood within these classic halls or walked across the campus, inspiring all with his magnetic personality, he is with us still. He was, and is, and shall forever be.

*"Such life as his can ne'er be lost,  
It blends with unborn blood,  
And through the ceaseless flow of years  
Moves with the mighty flood.*

*His life is ours; he lives in us  
We feel the potent thrill  
And through the coming centuries  
The world shall feel it still."*



## WHAT CHANCE HAS CIVILIZATION IN AN ATOMIC AGE?

*An address delivered by Clarence W. Wright, representing the faculty of Livingstone College, at the annual Memorial Service for Founder's Day 1946.*

We are living in an atomic age, but the idea underlying the atom is not a new one. Since time immemorial man has been interested in understanding the constitution of matter or material things. The Greeks attempted to explain matter by way of four substances: air, water, earth, and fire; that is to say, they thought these four items constituted the primary substances of matter.

Emerging out of this concept was the so-called philosophy of atomism, the principal advocates of which thought were: Democritus and Leucippus.<sup>1</sup> The former stated that matter or material things are made up of indivisible particles called atoms. The latter entertained a similar view but went a step further in stating that inorganic and organic matter was made up of these indivisible particles, atoms, which were flying about in space. There was a lull in the thought about the atom following these two thinkers. Later, however, an English chemist, sometimes called the father of the modern atomic theory, John Dalton (1806) actually ascribed numerical value to each substance which is known today in chemistry and physics as equivalent atomic weights.

An Italian chemist and physicist, Amedeo Avagadro<sup>2</sup> through successful experimentation found out that matter constituted molecules which, when moving through space, hit or bombarded each other, thereby releasing energy.

1. Sir William C. Dampier, *History of Science*, New York, Mac-Millan Co., 1943, Pp. 25-5.

2. Joseph A. Babor and Alexander Lehrman, "Introductory College Chemistry," New York, Thomas Y. Crowell Company, 1941, Pp. 91-92.

Very early it was discovered that electricity, a form of energy, could be produced by friction. The proof, however, was furnished around the sixteenth century by such investigators as Sir William Gilbert, A. M. Ampers, A. Volta, and the comparatively recent Michael Faraday (1833). The latter also showed how an electrolyte when placed in water formed a bridge which will conduct electricity and caused the glowing of an incandescent bulb. Further studies were made in this direction by the Nobel prize winner of 1903, Savante Arrhenius, Swedish chemist, who revealed that these electrolytes disassociate into ions—electrically charged particles of matter. The famed Monsieur and Madame Pierre Curie thought that within the atom there was an bundance of energy which, if harnessed, might be utilized by man. This idea was actually demonstrated in the scientific investigations of the Curies whose work in radium showed that the activity observed in this regard, naturally, necessitated energy or power. Madame Curie found that uranium was radio-active and that it emits rays. She also found that activity of any sample of a uranium compound was practically constant over a long period of time. After much painstaking research, Madame Curie announced the discovery of radium, December, 1898.<sup>3</sup> Following the discovery of radium with the hope of finding out more about the energy locked in the atom.

In 1895 Wilhelm Konrad Roentgen in working with the Crooke's discharge tube during its operation recognized a peculiar glow. While investigating this phenomenon he discovered some unknown radiation or rays which would affect a photographic plate and penetrate many solid objects. He named these rays X-rays. Antoine Henri Becquerel, 1806, while investigating a relationship between fluorescence and production of X-rays, tried the effect of various fluorescent minerals on photographic plates in light tight coverings. He found that only those plates were affected which were exposed to substances

3. Ibid., 238.

containing uranium compounds. According to Ridenhour<sup>4</sup> the science of radio-activity was born when Becquerel read a paper in 1896 before the Academy of Science in Paris on his findings. He reported his observations that compounds of uranium emit rays which can affect photographic plates, even through materials opaque to ordinary light. Only three months earlier Roentgen had announced his discovery of X-ray.

Intensities of radiation produced in work on the atomic bomb were higher than any ever produced before. Much of the radiation consisted of neutrons, which were first discovered in 1932 and whose physiological effect had been investigated only in a preliminary way before the war. Chemical analysis revealed that substances having much more activity than uranium were separated from Pitchblende.

Niels Bohr, Danish physicist, and the American scientist, Irving Langmuir, two Nobel prize winners, studied the structure of the atom and added their portion of reliable knowledge to the whole body which is of use to us today. Further efforts to discover the secrets underlying atomic energy were made by Doctors Elbert Einstein, Harold C. Urey, Arthur Compton, Andrew Millikan, Enrico Fermi, and a host of others<sup>5</sup> lesser known.

By using the chain reaction<sup>6</sup> discovered by O. Hahn<sup>7</sup> in Berlin, Germany, atomic energy was released which formed what we know today as the most deadly compound ever hoped for in the history of scientific investigation—the atomic bomb, the first of which exploded in Alamogordo,

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<sup>4</sup> Louis N. Ridenour, Atoms Won't Wait, *The Nation* 162: 256-257, March 1946.

<sup>5</sup> Maxwell L. Eidinoff, Uranium Fission: Discoveries Leading to a Chain Reaction, *Journal of Chemical Education*, 23: 60-65, February, 1946.

<sup>6</sup> Enrico Fermi, Elementary Theory of the Chain-Reacting Pile, *Science*, 105: 25-32, January 10, 1947.

<sup>7</sup> Ramond Graham Swing, Einstein on the Atomic Bomb, *Atlantic Monthly*, 176-44, November 1945.

New Mexico, on July 16, 1945. This day gave birth to the atomic age in which we are now living. It was O. Hahn<sup>8</sup> in Berlin, Germany, who actually discovered atomic energy by the chain reaction, but he misinterpreted his findings. A woman, Lise Mietner<sup>9</sup>, provided the correct interpretation. She escaped from Germany and gave the information to Niels Bohr.<sup>10</sup>

In the final perfection of the atomic bomb it is interesting to note that groups of Negro Scientists were selected to lend their skill and talents, one at the University of Chicago, and one at Columbia University, New York. The Chicago group employed by the Metallurgical Laboratories of the University of Chicago, under contract to the Manhattan District (on July 1, 1946, these laboratories became known as the Argonne National Laboratories) composed the following workers: Edward A. Russell, Modie D. Taylor, Harold Delaney, Benjamin Scott, J. Ernest Wilkins, Jr., Harold Evans, Jasper Jefferies, and Ralph Gardner, Chicago, Ill.

The following were employed by the S. A. M. Laboratories of Columbia University, under contract to the Manhattan District, have A.B. degree or better and have job classification of research associate or higher: George Sherman Carter, Clarence DeWitt Turner, William Jacob Knox, Jr., New York City, N. Y., Cecil Galdsbury White, Sydney Oliver Thompson, Brooklyn, N. Y., George Warren Reed, Jr., Washington, D. C.

#### EFFECT ON CIVILIZATION

Man's ingenious mind has created an instrument, which, if not properly controlled, and supervised, may destroy civilization—the maintenance of which such a strenuous

8. O'Hahn and List Meitner, *Naturwissenschaften*, 23, 37, 230, 1935.

9. List Meitner, O'Hahn and F. Strassman, *Z. Physik*, 106, 239, 1937.

10. Niels Bohr, *Nature*, 143:330, 1939.

\* Chemist.

\* Mathematician.

fight was waged to preserve. The devastating bomb used in the destruction of Hiroshima and later upon Nagasaki, according to one authority, is now obsolete. Recent scientific experimentation has advanced it, in the short space since then, one thousand fold, so that the newer weapon (that was to be given a governmental try-out in the Pacific last spring) is equal to twenty million tons of T.N.T., previously our most highly explosive substance. The report of the effect of the lesser bomb, now characterized as obsolete and equal only to twenty thousand tons of TNT., shows that in those towns where it was dropped the only remaining structures were those of concrete and stone bridges.

Disastrous as this final information may seem, biologists go almost as far in another direction in their conjecture of the future potentiality of atomic energy. In their investigations with Roentgen rays, named in honor of the man who discovered their potency, it has been found that these rays are capable of producing sterility and bringing about harmful results in lower animals and man. Reasoning in this vein, some have gone so far as to predict that atomic energy is potent enough to produce a change (over a period of time, of course) in the structural make-up of the race of men—producing either superman or a monstrosity.

There have been some conscientious efforts to control this deadly atomic power by governmental legislation, three bills having been introduced into Congress for this specific purpose, the first designated as the May-Johnson Bill (S1463) and two others, the Ball (S1557) and the Mahon Bill (S1717) which were before the Senate for consideration.<sup>11</sup> On August 1, 1946, the "Atomic Energy Act" was approved and on October 28, 1946, while the Senate was in recess, President Truman named David E. Lilienthal, Chairman, Robert F. Bacher, Summer T. Pike, Lewis L. Strauss and William W. Waymack as U. S.

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<sup>11</sup>. Howard A. Myerhoff, *Domestic Control of Atomic Energy*, Science, February 1, 1946, Pp. 133-136.



Atomic Energy Commissioners. The responsibility of handling the atomic bomb lies in the province of this commission and according to Section 17 of the Atomic Energy Act of 1946 must "submit to the Congress in January and July of each year a report concerning the activities of the Commission."<sup>12</sup>

There is unquestionably, an imperative need for some type of control but, in the opinion of the writer, legislation will do little in this regard. The atomic bomb's potential atomic energy, as all other scientific findings of this category, must be controlled, not by government or scientists, but through an appeal to the awakening of the inherent goodness of men.

Henry L. Stimson,<sup>13</sup> former Secretary of the United States War Department, emphasizes an implicit trust of nations and says the solving of the problem resides in the hearts of men.

Science is not static, but dynamic. By the same process that the atomic bomb was started by Germans and completed by Americans, so may it be improved by other nations. According to President Robert M. Hutchins, University of Chicago, "We Americans can not delude ourselves by thinking that we have any scientific or mechanical secrets that can protect us. Such secrets as we possess are radio-active, with very short half lives. If there was a secret, it was abolished when the first bomb was dropped. The War Department, by releasing the Smyth's Report for publication, has given away all we knew up to 1942, and shows other nations the path which they must follow to reach the point at which we have arrived in 1945. The secrets remaining will affect the work that is done from now on, but will not prevent other nations from building bombs as good as those we have now; and

<sup>12</sup> David E. Lilienthal, et al, First Report of the U. S. Atomic Energy Commission, Science, 105: 199-304, February 21, 1947.

<sup>13</sup> Henry L. Stimson, The Bomb and the Opportunity, Harper's Magazine, 1929: 204, March 1946.

those are quite good enough to destroy the cities of the United States.<sup>14</sup>

President Hutchins asks the question: "Is the situation, then, altogether hopeless? And then answers: I think not; but the only hope is to increase the rate of moral progress tremendously, to increase it beyond anything we have ever dreamed of, to increase it to an extent which itself, at first glance, may seem hopeless."

"We know that we have a certain amount of time before the world is full of atomic bombs. We probably have not more than five years before some other country has them. We know that the next five years will be used to make more and more deadly atomic explosives. We must see to it, if we can, that our social and cultural advances for once exceed the advances in the technology of destruction. The survival of mankind demands a world community, a world government, and a world state."<sup>15</sup>

The energy within the bomb is mindless and can not set itself off. It is inert and harmless until its mechanism of disintegration is released by the human will. If humanity is to survive in this atomic age, it will certainly depend upon a renovation of our present code of moral values. We can not endure in a world where honor and respect for individual rights are disregarded. We have many things to learn, tolerance for the flaunted arrogance of youth, deafness toward the cynicism of age, resentment for desire for power, and a distrust of a surrender to dogmas and ideology. The potentialities of the atomic bomb will compel us to learn quickly or disappear from the earth.

Further, civilization's survival will depend upon the wholehearted cooperation of those agencies and forces which mold or encourage our reactions to life situations: the radio, the newspaper, the movies, popular music, street

<sup>14</sup>. Robert M. Hutchins, *The Atomic Bomb Versus Civilization*, the Human Pamphlet Events, Inc.: Publishers, Chicago, Ill., December 1945, p. 5.

<sup>15</sup>. *Ibid.* 10.

corner oratory, periodicals and other avenues of propaganda—all of which often tend to mislead one or give one a distorted view of the real facts.

In this connection, the Church, despite its possible imperfections, has a strong role to play. The Church is one of the strongest of our basic institutions, along with the home and school, which serve to endow human personality with God-like attributes; which show us the right way of life as reflected in the teachings of Jesus Christ, whose entire ministry is devoted to the establishment of the doctrine of the brotherhood of men.

### RE-DEFINITION OF VALUES

The atomic bomb cannot be controlled by legislation alone: It will depend upon a concerted effort, on the part of the many agencies, chief of which is the Church, to put into action those high ideals to which we so glibly give lip-service. It will demand a renovation of our accepted values to the end of achievement of a keen sense of justice and fair play on all fronts; an appreciation of racial differences counterposed to racial animosities; an awareness of the sacredness of the human personality; the right of each man (white, black or yellow) to life; and finally, a world-wide awakening to those values exemplified in the life and career of Jesus Christ. Only by devotion to a high code of moral values on the part of mankind and civilization will the use of atomic energy as a force for good be realized and the good life for which we just recently fought become an actuality.

## RELIGION AND SCIENCE

*An address delivered by Marlow F. Shute, Dean of Livingstone College, at the annual Memorial Services for Founder's Day.*

In choosing a subject about which volumes can be written, cognizance is taken at the outset of the impossibility of covering more than one very small area with regard to it in a space of only a few minutes. In as much as Religion and Science are by far the predominant forces which determine the path down which the human race shall tread, it seems of the utmost importance, for the salvation of mankind, that they work together at all times in perfect harmony. It is to this phase of the subject that this paper is dedicated.

Even though all of the frailties of human nature which beset our times have exhibited themselves throughout the history of mankind, never before can they be said to have existed on such a scale as they do in our present civilization. The murder of six million Jewish people by the Germans, the enslavement of millions of peoples by the Russian government, the denial to large numbers of people the elements of liberty under the constitution of our government, and innumerable strikes on the part of labor resulting in untold suffering and deaths indicate in a small measure just how far mankind now finds himself away from the simple principles upon which all religions are based. Moreover, the advent of the atomic bomb, the possibility of bacteriological warfare and the persistent search for more effective means of destruction show again how close is the probability that mankind will be destroyed in the not too distant future, by his own folly.

If this danger does exist, then how necessary it is that all forces which are working for the betterment of mankind unite in sounding a warning. As was said by the Prophet Habakkuk, "Write it upon the tablet, make it plain so that he who runs may read."

In order that religion and science may join forces, and together bring about a kingdom of God on earth, the role of each in the lives of men must be clearly understood. The theologian must learn more of science, and the scientist must follow his scientific methods to their logical conclusion by diligently studying the methods of religion. The field of science, dealing with that which can be experienced through the senses, has made amazing strides in its development. Such scientific miracles as the radio, radar, atomic fission, synthetic resins, television, and synthetic medicinals almost defy the imagination in their magnificence, and in the great comfort which they bring to mankind.

In the far more difficult field of religion the highest possible development in the moral and spiritual values is not so easily assessed; with the road thereto more thoroughly obscured by the prejudices and inaccurate judgments of human nature. But, in spite of human frailties, one only needs to know just a little of the history of man to be able to see that religion, throughout all ages, has been the one great stabilizing force associated with all enduring moral and spiritual development. And, many years before science had reached the stage in its development at which it began to make significant contributions to human welfare, it was to the Church that mankind looked for comfort, guidance, and the alleviation of human suffering. Science and religion move in the same direction. Since this is so, it is far easier to move together arm in arm, than to retard the progress toward a better world by rolling logs in paths of each other. In the ninth chapter and forty-ninth verse of St. Luke it is recorded that John said, "Master, we saw one casting out devils in Thy name; and we forbade him, because he followeth not with us." And Jesus said unto him, "Forbid him not; for he that is not against us is for us."

Let us then clear the atmosphere between the two fields, let the theologian say to the scientist, I appreciate indeed the many physical comforts which are derived from your arduous research. I admire the order with which you work,



and the training in logic which you acquire, which enables you to make fairly accurate predictions with regards to and based upon the laws of nature. But allow me to insist that you carry your train of thought to its logical conclusion, whereby I feel confident that we shall find ourselves in very close and perhaps perfect agreement upon the really fundamental issues governing our world. Then let the scientist honestly reply, whereas there are many things about your methods which I do not understand, nor am I able to subscribe to each and every dogma held by you, I must admit that since your work is in a field which is beyond the human senses; and, in as much as I feel an urge within myself which cannot be described in the strict limitations of the language of science, nevertheless I can very easily see that the same basic principles govern success in our respective fields. History informs me that we had a common origin; experience leads me to believe that our ultimate objectives approach each other very closely; and the accumulated facts of science enable me to confidently predict that should either of us draw final conclusions as to the ultimate reality, results would be identical.

Chiseled in the dedication stone of many a science building are the words "Science points to God." When we study the vast multitudes of stars which nightly adorn the heavens, and gain some insight as to their tremendous size, and the vast reaches of space through which they move; when we turn and inquire into the sub-microscopic world of atoms and learn something of their almost unimaginable diminutive sizes, and still further of the ever small particles which make up the atom; and when we consider the operation of the human body, the seasons of the year, the ebb and flow of the tides of the oceans we are moved to cry out like David, "What is man that thou art mindful of him?"

That humility which comes from an appreciation of the perfection of everything that was created, and from a realization of the source of this unlimited potential is indeed religion on its highest level.

## TRIBUTE TO J. C. PRICE

*An address delivered by The Rev. W. L. Yates, representing the faculties of Hood Theological Seminary and Livingstone College, at the annual Memorial Services for Founder's Day, 1949.*

“Lead out the pageant: sad and slow,  
As fits an universal woe,  
Let the long, long procession go.  
and let the mournful material  
music blow;  
The last great Englishman is low” . . .

The twelfth century represents a period of struggle between church and state—a struggle destined to determine whether God would rule the world through the church or man should rule the world through the state; or whether church and state, God and man should meet on a common ground for a universal purpose. In consideration of this struggle, we turn, for example, to one of the world's greatest classics, Chaucer's *Canterbury Tales*, in which we find ourselves face to face with a natural life situation.

It was the custom that all Christians should, at some given time, make a pilgrimage to the shrine of Christ, to the shrine of Saint Peter or to the shrine of some other great saint. The pilgrimage as described in Chaucer's *Canterbury Tales* was inspired because of the untimely death of one Thomas A. Beckett, who rose from poverty to become lord high chancellor and the king's principal adviser, and finally Archbishop of Canterbury. Henry II had Beckett appointed Archbishop of Canterbury, expecting in all controversies with the church, to have Beckett on his side. However, as soon as Beckett was confirmed as Archbishop, he abandoned his frivolity and riotous living and became one of the most decorous of the prelates, zealous for the dignity of the church, he was soon engaged in a quarrel with the king relative to certain privileges of the clergy and the wicked doings of some of the nobility whom Beckett proceeded to excommunicate. The trouble between Henry II and his Archbishop rose to such a pitch

that the exasperated monarch is said to have exclaimed, "Have I not about me one man of spirit enough to rid me of a single insolent prelate?" Three of his followers took the hint and repaired to Canterbury where they slew Beckett at the foot of the altar.

This—this was tragedy!

This marked the untimely death of a servant of mankind. T. S. Elliot has written a beautiful drama depicting the martyr's futile attempt to reconcile the church and state. The drama reaches one of its highest points of interest when on one hand the priest attempts to save the Archbishop from the hands of his assassins, and on the other hand, the Archbishop pursues the course of Jesus of Nazareth to vindicate his character and to promote the interest of the church.

To illustrate we have chosen these lines:

*"Priests:* This way, my Lord! Quick. Up the stair. To the roof. To the crypt. Quick. Come. Force him."

*"Knights:* Where is Beckett, the traitor to the king? Where is Beckett, the meddling priest? Come down Daniel for the mark of the beast. Are you washed in the blood of the Lamb? Are you marked with the mark of the beast? Come Daniel to the lion's den. Come down Daniel and join in the feast. Where is Beckett, the Cheapside brat? Where is Beckett, the faithless priest? Come down Daniel to the lion's den. Come down Daniel and join in the feast."

*"Thomas:* It is the just man who  
Like a bold lion, should be without fear.  
I am here.  
No traitor to the King. I am a priest,  
A Christian, saved by the blood of Christ,  
Ready to suffer with my blood.  
This is the sign of the Church always,  
The sign of blood. Blood for blood.  
His blood given to buy my life,  
My blood given to pay for His death,  
My death for His death."

It was to the tomb of the sainted Thomas A. Beckett that the motley crowds gathered on horseback and afoot to start a sacred pilgrimage. There were those who made the pilgrimage for novelty, others for commercial gain, still others for securing forgiveness of sins and others for the healing of their infirmities. On the other hand, the guardians of the church promoted the movements for the sole purpose of further projecting the church into the world.

One of the great personalities of the crowds as depicted by Chaucer is that of the Clerk:

“There was also a scholar of Oxford, that had long  
studied logic,  
His horse was as lean as is a rake;  
And he was not right fat, I assert, but looked hollow,  
and in addition soberly,  
His outside coat was very threadbare. For he had not  
yet secured any benefice,  
Nor was he so worldly as to have a business job;  
For he would rather have at the head of his bed  
Twenty books clad in black or red,  
Or Aristotle and his philosophy,  
Than rich robes, or fiddle, or other stringed instru-  
ments.  
Although he was a philosopher, yet, he had little gold  
in his coffer;  
But all that he could get from his friends,  
He spent on books and learning and busily began to  
pray for the souls of them that gave him the means  
to go to school;  
He took most care and most heed of his studies  
He did not speak one word more than was needed  
And that was said in good form and dignity.  
And short and quick and full of high meaning  
Pregnant in moral virtue was his speech  
And gladly would he learn and gladly teach.”

Today, we gather from the corners of the American continent, from the shores of Africa, from the highways

and the byways, from mission and station to continue a pilgrimage to the tomb of one Joseph Charles Price, born while the struggle for freedom in America was still a battle of brain and brawn; born of humble parents—a slave father and a free mother—but born for a noble purpose. To fulfill this purpose, it was necessary that he should be educated as he said: “the head, the hand, and the heart.” This tri-process of education began at an early age at New Bern, North Carolina, where he spent the greater portion of his life. He began his serious study at the Lowell Normal School in New Bern. After mastering the fundamentals, he commenced teaching in the public schools of Wilson, North Carolina. Later, he entered Shaw University, but abandoned that institution for Lincoln University. At Lincoln, he distinguished himself as an orator, winning most of the contests which he entered. He was graduated as the valedictorian of his class in 1879; however, he remained at that institution to study theology, completing the course in two rather than three years.

Early in his career he had embraced the faith of the African Methodist Episcopal Zion Church. In recognition of his ability, he was selected to speak at the Eumenical Conference in London where he distinguished himself by delivering the shortest and most effective speech of his career. “In England, he collected a considerable sum of money with which he began the establishment of Livingstone College. Gifted as an orator, desired here and there, he popularized his school and secured for it contributions sufficient to lay the foundation for its present progress. He was cut down in the prime of life before he had time to do a good many things expected of him.”

“Strong Son of God, immortal Love whom we, that  
have not seen thy face,  
By faith and faith alone, embrace,  
Believing where we cannot prove  
Thine are these orbs of light and shade;  
Thou madest life in man and brute;  
Thou madest Death; and lo, thy foot



Is on the skull which thou hast made.  
Thou wilt not leave us in the dust:  
Thou madest man, he knows not why,  
He thinks he was not made to die;  
And thou hast made him: thou are just."

Price like Beckett died, as it were, a martyr's death in a desperate attempt to unify opposing elements—with Beckett, it was church and state; with Price, it was North and South. Price like Beckett was interested in the development of an educated ministry; Price like Beckett found himself face to face with a problem of correlating the idealism of the church with the materialism of the state; Price like Beckett was above all an educator and a simple preacher of the gospel of Jesus of Nazareth.

In the thirteenth century, the Clerk in Chaucer's *Canterbury Tales* represented the epitome of education and religion both to the church and to the world. In the nineteenth century, Price represented the epitome of education and religion not only in the Zion Church but also to the nation and to the world. It is only fitting that we should express the personality of his character in terms of that of the Clerk:

Price, a scholar of Lincoln who had long studied education and religion,  
Religion and education he had not yet attained a paying  
job  
"For he would rather have at the head of his bed  
Twenty books clad in black or red.  
Of Aristotle and his philosophy,  
Than rich robes, or fiddle, or other stringed instruments.  
Although he was a philosopher  
Yet, he had little gold in his coffer;  
But all that he could get from his friends,  
He spent on books and learning and busily began to pray  
for the souls of them that gave him the means to go  
to school;

He took most care and most heed of his studies  
He did not speak one word more than was needed  
And that was said in good form and dignity.  
And short and quick and full of high meaning  
Pregnant in moral virtue was his speech  
And gladly would he learn and gladly teach."

Fellow pilgrims of Zion, today we move in a solemn fashion toward the shrine of the sainted Joseph Charles Price not for novelty, not for commercial gain, not for the healing of our infirmities, not for the forgiveness of our sins; but rather to express our appreciation for a life well lived and a cause so nobly promoted. The crystallization of that vitality and life which we see in a greater monument—Livingstone College—for which Price gave his last full measure of devotion.

*"Sunset and evening star, and one clear call for me!  
And may there be no moaning of the bar,  
When I put out to sea,  
But such a tide as moving seems asleep,  
Too full for sound and foam,  
When that which drew from out the boundless deep  
Turns again home.*

*"Twilight and evening bell, and after that the dark!  
And may there be no sadness of farewell,  
When I embark;  
For tho' from out our bourne of Time and Place,  
The flood may bear me far,  
I hope to see my Pilot face to face  
When I have crossed the bar."*

## TRIBUTE TO JOSEPH CHARLES PRICE

*An address delivered by Mrs. B. L. (Brown) Thompson, representing the faculty of the Division of Humanities of Livingstone College, at the annual Memorial Services for Founder's Day, February 10, 1950.*

Ladies and gentlemen, again, we have gathered on one of our traditional occasions to give due honor and respect to one of the nation's immortals—Joseph Charles Price.

It is fitting that we consider such a leader for times that try men's souls. As we reflect on the life and character of Joseph Charles Price, we can see a semblance in the illustrious character of Abraham Lincoln. They both grew up in very humble circumstances; both were rich in ideas and ideals; both were men of fine sentiments, warm hearts and generous natures; both were humanitarians; both belonged to a class which was without social advantages or power to secure gains for themselves. To these men, the prospect for learning and honor was dark; yet, whatever advantages they did enjoy were earnestly improved.

Joseph Charles Price was born in Elizabeth City, North Carolina, February 10, 1854. He was born a free man though his father was a slave. The regulation was that if the mother was free, the child was to acquire the status of the mother. When he was nine years old, he went to New Bern where he spent most of his life. He received his early training at the Lowell Normal School in New Bern, and later matriculated at Shaw University. He went to Shaw bent on studying law and becoming a lawyer, for in those days Shaw was noted for its law school. While at Shaw, he attended the revival meetings which were held regularly on the campus. At one of these revival meetings he was converted; and subsequently with the guidance and aid of one of his teachers, he decided to become, so he said, "a lawyer for Jesus." Following this experience he was

given a scholarship by the Honorable William E. Dodge of New York, who was a great industrialist and philanthropist, to study theology at Lincoln University. He was graduated as valedictorian of his class in 1879 and completed a three-year theological course in two years. While at Lincoln University, he exerted a healthy influence on the institution, excelled in many activities and was regarded as a model young man.

In 1876 Price was licensed to preach by the Quarterly Conference, and from then on he made strides upward. Bishop Hood stated that he knew of "no other man being . . . received into an Annual Conference and advanced to deacon's and elder's orders and elected a delegate to the General Conference without ever having met the Annual Conference." Price never objected to orders and responsibilities given him; he only acquiesced in what was done.

Yet, he was no seeker of notoriety for himself, nor was he a laborer for the prizes of the world, "but the one controlling idea of his life was to lift his race out of the ignorance and moral degradation into which the misfortune of a cruel past had sunk them, and to lead them to higher planes of intelligence and social refinement."

Price held assiduously that the idea of an education which to him was the "culture of the head, the hand, and the heart" should be rigidly enforced. Such a leader with such a philosophy was needed in his time and again in our time which tries the souls of men. In Lincoln's time our country was engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated could long endure. In our time we are engaged in a great cold war of ideology, testing whether this group or that group so conceived can long endure.

Therefore, today, we need more Prices to continue the perpetration of the philosophy of lifting our race out of ignorance and moral degradation. Such a task would not be too easy, because we live in a world to which we have

not become adjusted, and whose future we cannot clearly foresee. But the best minds are surely needed and will be needed in the future as in the past, no matter how difficult may be the uses to which they may be put.

Leaders in times which try the souls of men should of necessity be concerned with educating the minds of men as Price did, for education is for life rather than for livelihood alone, yet without means of livelihood life itself is set by frustrations. The most important training is that of the mind, and the mind must be so trained that it will be able to deal with the unforeseen problems which it will encounter. The educated man must be free and yet must be willing and able to accept the responsibilities which the world in which he lives confers upon him, if he and his fellow beings are to remain free. The content of education will be determined in large part by personal aptitudes and interests which must be skillfully appraised, in part by social needs, in part by circumstance and chance.

At the age of twenty-seven Price began to be known throughout the world as an orator, first by his speeches in North Carolina, and he was later given an opportunity by the Honorable William E. Dodge of New York to assist in the Prohibition Campaign. In 1881 he was sent as a delegate to the great Ecumenical Conference in London, England. It was there in a five-minute speech that he secured the attention of the world for which he was called "the world's orator." While in London he enjoyed a prodigious amount of success and that fact reached the ears of his native countrymen; and then the white citizens of Salisbury, N. C., hearing of his desire to establish a college-offered \$1,000 if the school would be located in this city. The offer was accepted, the site was purchased, and an additional \$1,000 was raised, and thus began the monument of Price's untiring efforts.

Mr. Price returned to the country in 1882 and was elected president of the institution he helped to found. Shortly thereafter, he secured from the Legislature an



amendment changing its name from Zion Wesley Institute to Livingstone College.

Therefore, it should be a challenge to you as true Livingstonians to carry on the unfinished task of Joseph Charles Price. That is, after his return from London in 1882, and after having obtained the desired sum of \$10,000 for Livingstone, he had hoped to return and secure another \$25,000 for the cause of Livingstone, but unfortunately his poor health and short life prevented his doing so.

Here, it is worthy to note that with all his success his head never got too large for his hat. Politicians tried to use him to their advantages. He was offered a collectorship and the position of minister to a foreign country. There was money in these offers, and he needed money, there was honor in them and men love honor, but he refused the honor and the glory, preferring to labor for his school in North Carolina, feeling that he could do more good in Salisbury, for he had a job to do and nothing could turn him aside from it. So, you can see he was not self-centered, or interested in himself alone, but concerned with improving humanity and working for a cause—Livingstone College.

We can think of no man who has accomplished so much for the benefit of mankind and for his own aggrandizement in such a short period of time. He was always aware of matters affecting his race; thus, he always worked ardently and conscientiously to ameliorate the conditions of those he represented. Were he among us today, he would decry the appalling amount of ignorance in this free country—a land of plenty. Ignorance of matters which concern us most nearly can be disastrous. The vital importance of exact and complete knowledge was demonstrated during the world wars and is being demonstrated every day in aviation and surface transportation, in engineering and construction, in the maintenance of health, the cure of disease, and in countless other fields of action.

Yes, the illustrious character of Lincoln and Price has been pointed out as a model of true greatness, and so have

their successful struggles with adversity and embarrassment. Their names have been transmitted to posterity as another glorious example of sincere devotion to liberty and the elevation and happiness of mankind, and they have been remembered and honored as honest, pious, patriotic, devoted men, set apart to the service of God and humanity. These two great men were orators, statesmen, great leaders who did what they could to make the world better while they stayed in it, and they left behind them examples worthy of imitation. Likewise, it is our duty and privilege as students, teachers, bishops, ministers and laymen of upright living and as human beings to make thought and action in this country a powerful instrument for human freedom, a bulwark of human dignity, a source of human value.

In further evaluating Mr. Price, I would like to quote the words of Dr. Poole, ex-President of the University of North Carolina, "the Negroes claimed him (Price) because he was a colored man; but he (Dr. Poole) claimed him because he was a man, a great and good man, a splendid specimen of our common humanity, a most useful citizen of the State of North Carolina and an American citizen who had given his life in the interest of his state and nation."

And now in closing I wish to quote a portion of a poem entitled "Price Beloved" by Mrs. J. E. K. Aggrey, a Livingstone College graduate:

*Price immortal, thou that wakest  
    Aeolian sweeps on trembling strains anew;  
Consolation to the hopeless,  
Falling on the heart like morning dew;  
Sweet Arcadia's pregnant summers,  
Never breathe a nobler son than thou;*

*Prophet wrapped in visions glorious,  
Thou that told'st the bruise its balm;  
Warrior of the knightly order,*

*Treading with the tread of Caesar bold,  
Crossing Rubicons of wailing,  
Doing deeds as yet unsung, untold;  
Thou that fought'st though not with weapons  
Carnal, wresting palms from world renowned,  
Linking depths to highest heights of  
Lowly birth, yet died a victor crowned.*

## JOSEPH CHARLES PRICE — A SPIRIT FOR 1951

*An address delivered by The Rev. Harlee H. Little, representing the faculties of Hood Theological Seminary and Livingstone College, at the annual Memorial Services for Founder's Day 1951.*

Today as we pause to pay homage to our beloved Founder, Joseph Charles Price, only one thought should occupy our minds. And that is the memory of this mortal made immortal by the greatness of his heart; the keenness of his insight; the usefulness of his life; and the faith he held so vital when others saw nothing but hopelessness and despair. For otherwise our assembling here is vain. And vain is our effort to build on the foundation he laid so well. Vain also are the dreams in our breasts that tomorrow will be better following the gloom, dread, and fear of today.

Joseph Charles Price was no mere dreamer. He did not live in a world of fantasy and day-dreaming. He was a man of great vision and persistent action. Underlying all the visionary things he would do and words he would speak, was a sense of urgency that made every act imperative, every opportunity heavy with golden possibilities, and every promise a fast-maturing reality. To him life was a sacred trust and he dared not engage in energies and activities for selfish ends and personal gratification. He saw beyond himself and his own needs, the dreams and aspirations of generations yet unborn; the plight of his race, the destiny of his church, and the assurance of one common Father.

You know his story. It was not unlike the story of people born at the time he was born. His story was part of the story of a struggling humanity. Part the record of poverty and deprivations, part the curse of basic opportunities denied, and part the story of inspiration born of all these darknesses and dreads. But they were not enough to break his great heart or destroy his true faith both in God and man. The thing that mattered most to him was

that there was this treasured possession of life, this sacred trust, this great opportunity. The only things needed for a time of great distress and despair was one person with resolute determination, complete consecration, and an ever-inspiring faith in what tomorrow would bring.

It did not matter to Price whether tomorrow would find him a spectator in the audience or an orator in the arena. Tomorrow was the important thing, and faith in tomorrow and its fulfillment must be posited on today and the commitment individuals, race, nations, and churches would make its opportunities. The philosophy that characterized his great soul, motivated his big heart, and directed what he would do with his time and energies is interwoven in this famous quotation of his: "No matter how dark the night I believe in the coming of the dawn."<sup>1</sup>

What more than this do we need for 1951 with all of its low-hanging clouds and gathering darkness? What more does Livingstone College, the child of his intellect, need? What more could the African Methodist Episcopal Zion Church, his sponsor and heir to all he dreamed, require? What more could the Negro race, his producer and proud advocate, desire? Indeed, I may ask, what more does anyone or anything need for dark times of gloomy musings than the comforting assurance that faith holds on despite gloom and tears and hopelessness?

Many would claim that the red clay of North Carolina out of which he was fashioned in Elizabeth City, made him different from most people born and nurtured in this conservative Southland. "His genius for souls and the salvation of black people," they say, "was a gift from God and few shared its blessings." Those who missed his vision and were clipped from his indestructible desire that enlightenment and intellectual dreaming, blossom into gracious living, noble achievements and worthy stewardship accountability; think of him as being different and more blessed.

He was different, but not to the manner born. He was different because he dared live apart from many things



that claimed the time and loyalties of others. There was nothing divine in the clay out of which he came. Nothing different about the air he breathed. Nothing different about the time in which he lived. His friends were like your friends and mine. They loved and wanted love in return. They praised and sought to be understanding. His enemies knew how to hate and hated bitterly. His foes had hearts of cunning and were skilled at scheming. Yes, people, environment, and circumstances for Joseph Charles Price were not the difference his life made. While we cannot deny that such factors make their contributions toward influencing and determining what one's life may be like, we must confess also that the genius of any heart and life comes from inner decision and personal consecration.

For young Price this meant a bleeding heart of loneliness, self-sacrifice, and foregoing many joys and restful nights that preserve the body and heap around the person a prestige commensurate with status. But Joseph Charles Price, after making his decision, thought his way, and chose to live the life of pure sacrifice and have little while others enjoyed abundance. He was content to forego his own plans and purposes; forsake his own dreaming; and forget his own life that his people and God's children might have plans, live purposefully, and see their dreams materialize.

In 1951, despite all the advances made and opportunities available, thousands of young Negro students stand trembling and fearful because of the stigma of race, shadowy ghettos, and the barriers of caste and class. To them the presence of economic limitations and the circumscribed walls of social participation seem like an insurmountable obstacle. To them all life appears to be shut off and all hope of great achievements but a fleeting thought.

I stand to remind them that Price was born amidst men who were dealers in human chattel. Men who trafficked in human life and marketed their commodities of human flesh as though life was not valued and personality worth-

less. There were no schools for his people and when one of his kind chanced to sit in a class he heard men of learning and distinction declare "No Negro can master a college course and devote himself to study without shortening his life."<sup>2</sup> Josephus Daniels wrote that "a Doctor Skinner who taught theology to Negroes at Shaw University (Price once attended Shaw) in Raleigh" expressed the same opinion.<sup>3</sup> Little wonder Joseph Charles Price forsook Shaw and made his way to Lincoln University because everything in Price rebelled against such stupidity of words.

And yet Price and his contemporaries heard this at every turn, men not only swore to the inability of black men to learn but also affirmed the conviction that they were not capable of embracing the Christian religion. Christian white men rose to fame proclaiming that men of African descent were incapable of becoming cultured and refined. That they were created by God to be beasts of burden and therefore it was wholly without cause to attempt to educate and Christianize them. And this was not the voice of the white man alone crying in the wilderness. He had his own favorite black sons who traced his steps, echoed and re-echoed his stammering voice. Negroes who were hailed because they said "the Negro's place" was the place of a servant and he should be trained to serve well and please those whom he was created to satisfy.

Because of the forcefulness of his voice, the sturdiness of his physique and the charm of his countenance, many had urged Price to be a lawyer and throw his eloquent phillippies against the walls of court chambers in defense of his maltreated and exploited race. This he purposed to do. But this process of growing up taught him the shame of what was happening to his race. He experienced the disgrace of our common humanity and wrestled within his heart and soul until the miracle of redemption took place and the tenderness of Christianity melted his heart with passionate love. A Mrs. Mary Bell who was instrumental in the climax of the great struggle that eventuated into his conversion said to him, "Well, Joseph, you will

make a good lawyer for Jesus” and he replied, “Never you fear, I’ll fight for Him until I die.”<sup>4</sup>

And thus as with one mighty blow, Joseph Charles Price makes himself exhibit “A” to deny and disclaim forever the white man’s slanderous insults against black men. For he not only became cultured and refined and enjoyed the intimate association of the best of America and Europe, but he also embraced the Christian religion with scholarly dignity and emotional depth, and if as having discovered new fountains of healing balm, went out to offer his life that black men, even as black as I, might taste of heaven’s sweetest fruit.

Those who taught Joseph Charles Price spoke of him as a boy who was “affable, obedient, and industrious.”<sup>5</sup> Some said of him that “he was always active, always on the alert . . . recited with more facility, sang louder and clearer, and with pure expression demeaned himself better than his classmates.”<sup>6</sup> The Honorable John C. Dancy said of Price “He was no genius in the sense that he could do wonders without labor. But was a hard plodding student.”<sup>7</sup> Mr. W. W. Lawrence of New Bern who was in the first school with Price remembers him as one who “Impressed his personality upon everything he touched. Teacher and student alike loved him for his generous impulses, the prompting of a sincere heart, and his proneness to lead despite every disadvantage.”<sup>8</sup>

During his early attendance at Sunday School, laughter and jeers greeted him and a Mr. Battle, the superintendent, was moved to admonish the other pupils, “The day will come, my dear scholars, when this boy Price may ‘shake the world’ and some of you will be glad to get a chance to black his boots.”<sup>9</sup> Nevertheless, all of this left young Price unmoved. As in his early childhood and youth so in his stately manhood. Praise and failure never affected Joseph Charles Price. The music of heavenly dreams rang in his heart and nothing could detour him from his purpose in life.

Ordained a minister in the Zion Church, he devoted his melodic gifts to electrifying men's hearts, disturbing their religious complacency, and leading them into the showers of God's richest blessings. Called to London and the First Ecumenical Conference,<sup>10</sup> he willingly went, knowing that it was interfering with his plans, retarding his purposes and placing undue stress on his physical resources. Once in England, he is told he must remain and plead the cause of a virgin people whose intellectual resource had never been tapped. Again he consented; forgot himself and lived, and breathed, and dreamed of an institution of higher learning conceived in selfless righteousness, founded on the principle of native self-help, established for the thoroughness of intellectual pursuits and dedicated to the Zion Church, the Negro race, and God. He could not fail, he would not fail.

Upon his return to America an established Phillippian orator who had melted the hearts of men to tears on two continents, he took up the task of laying the foundation for our beloved Livingstone. This beautiful campus was but a garbage field; buildings had to be erected; teachers had to be secured; reputation and tradition had to crystallize; monies were needed; and people slow to believe had to be courted and sold the idea and ideals. But Price was no ordinary dreamer who would awake from his dreaming and see vanish all that the goddess of sleep had revealed.

He used the impact of his personality to constrain his personal friends and classmates to join him in this work for Zion and God. He made no promise of money because he realized that money does not build a school. It takes Christian ideals, moral character, and people on fire with love for the souls of men, and they had this in abundance. No historian will ever set down for posterity the trails and struggles of those first years because Joseph Charles Price was not a man to sulk and complain; to cry and lose faith; he gave his time, ten long years crowded with sweat and tears and toil. He gave his services, teaching, sharing,

traveling; he gave his life, gentle and sweet, and heroic. Yes, our own beloved Joseph Charles Price, founder and first president of Livingstone College, gave his all; making an offering on the altar of classical education that you and I, your children and mine, might have this glorious heritage, this wonderful tradition, steeped as it is, in the beauty of his memory and so dear to each heart.

And in giving so much Price has more than given us our Dear Livingstone. He has given us new hope, "felt in the days when hope unborn had died."<sup>11</sup> He made intercession for us, his church and his race, before kings and presidents, lords and mighty magistrates, and all the courts of earth and heaven. And from his lofty place of dwelling he looks down on us today in 1951 and speaks to us and cautions us to forever demand thoroughness in education; to remain constant in prayer; "always affable, obedient, and industrious"<sup>12</sup> to what God has placed in our hearts to do; to be strong, but not to allow our strength to make us "drunk with the power of the world";<sup>13</sup> to remain humble among the greatest men of humility; and to live unselfishly.

His spirit speaks to us today and commands us to be liberal and generous in the support of this enterprise of Christian higher education; to be genuine in our love for Christian ideals; to see the needs of our fellowmen above our very own and to hold high the torch of culture and refinement. In living as well as in dying he has thrown the torch to us and "we must not let its burning waver."<sup>14</sup>

To the bishops, general officers, ministers, and members of the Zion Church, the first love of Joseph Charles Price, eternal gratitude is expressed to you in the name of the founding fathers, for your care and generous support for this school. May God give you grace to see that in promoting and perpetuating this institution you are not only helping to fulfill the dreams of one greatest of all the sons of black people, but you are also sharing your God-given responsibility to give youth "the upward looking and the light."<sup>15</sup>



Livingstone College is an eternal monument to the gracious living of Joseph Charles Price and those who forsook all to share his dreams. It is your Livingstone, my Livingstone. The Livingstone of the Zion Church and the Negro race. Keep faith with her as illustrious sons across the world have done. Keep her free from petty politics and garnished gluttons. Let her dynamic spirit of self-help and self-righteousness be your crowning joy.

Sing with all true Livingstonians everywhere:

"O Livingstone, My Livingstone!  
When thou art old with age,  
Thou, too, shall hold a sacred spot  
That's bright on mem'ry's page,  
And in the sky no cloud shall be—  
Instead thy sun shall beam.  
Prosperity shall live always  
Amid its golden gleam.

"O Livingstone, My Livingstone!  
Thy students come and go,  
The moments fly, and years go by  
With all their weal and woe.  
Along with fleet and nimble feet  
Oh hasten on thy way,  
And fling the light of wisdom out  
Across the wand'rer's way."<sup>16</sup>

Explanation of footnotes:

1. This quotation made by Dr. Price was written under the first picture of him seen by the writer.
2. From *The Tar Heel Editor*, p. 306.
3. Josephus Daniels, North Carolinian, historian, politician, editor, and friend of the Negro race and Dr. Price. Quoted in *Joseph Charles Price, Educator and Race Leader*, W. J. Walls, Senior Bishop A.M.E. Zion Church, Christopher House Publishing Company, Boston, 1943.
4. *Ibid.* p. 43.
5. W. J. Walls, *Joseph Charles Price, Educator and Race Leader*, p. 24.

6. John C. Dancy, *Lessons from the Life of Joseph Charles Price*, quoted by Bishop Walls from an unpublished manuscript in his possession. p. 30 Ibid.
7. Ibid. Same as No. 6.
8. Bishop W. J. Walls quoting Mr. Lawrence who died only a few years ago. p. 33.
9. Mr. Battle, Superintendent of the Sunday School at St. Peter's A.M.E. Zion Church, New Bern, North Carolina, Ibid. p. 30.
10. The Ecumenical Conference of 1881 which he attended in the company of Bishop James W. Hood.
11. From *Lift Every Voice and Sing*.
12. Same as 5.
13. From *The Recessional* by Rudyard Kipling.
14. From *In Flander's Field*.
15. From *The Man With The Hoe* by Edwin Markham.
16. Two verses of "*My Livingstone*", Fonvielle-Richardson.

## THE PRICE STORY

*An address delivered by Mrs. Carolyn R. Payton, representing the faculty of Livingstone College, at the annual Memorial Services for Founder's Day, 1952.*

Ladies and Gentlemen, I consider it one of the greatest honors and privileges ever bestowed upon me, my being selected by the faculty of this institution to represent them on this auspicious occasion. It has been and is my most fervent hope and prayer that no one present will have cause to regret the faculty's choice.

I would like to direct these remarks particularly to the student body of Livingstone College. My purpose is to show you what a great man Joseph Charles Price was. What a tremendous job he did in the founding of this institution and why we should set aside a day to pay honor and respect to him. I believe that if my goal is accomplished, you will be better Livingstonians and consequently better men and women.

The Price Story up to a point is a simple one. One which in its beginning is very much like the story of any non-descript individual. It starts exactly as did the lives of many others born during the Civil War.

As you have heard, he was born in Elizabeth City, North Carolina, November 10, 1854. His mother was a free-born Negro while his father was a slave.

I should like to digress for a moment to pay homage to his mother. For without his courageous, foresighted and unselfish mother we may not have had this story at all. You see, there were no schools for Negroes in Elizabeth City. But this mother evidently had in her soul the burning desire to see her son educated. So nine years after his birth, she left her home, and moved to New Bern, North Carolina, so that her son could be enrolled in school.

History shows that our founder was more thoughtful of the sacrifices made by his mother than a large number of you. For when he left school he carried with him every honor the school offered. How much repaid his mother must have been for having torn herself away from the only home she knew to put him in school.

Your parents do equally as much, make just as great sacrifices to put you in a position to gain knowledge. But how many of you endeavor as Price must have, to make such parental struggles worthwhile. How many of you who could apply yourselves actually do? How many of you will make a mother happy by taking honors when you leave this institution?

Price after teaching a number of years went on to Shaw University in Raleigh. While here two very important things occurred. First he made his start as an orator. Here we catch a glimpse of his oratory which was to be his entering wedge toward a destiny of useful living and achievement. Second, he got religion. He was converted at a revival meeting held at Shaw and later was received in the A.M.E. Zion Church in New Bern. This conversion caused him to change his ambition which prior to that time was to be a lawyer, to that of the ministry.

It was not a superficial thing, this conversion of our founder, as is so often the case with young people. I am speaking of those of you who in the throes of a stirring revival service decide then to turn away from wrongdoings and join in the forces of God. And the next day when the emotion has waned, the good resolutions are forgotten. No! Joseph C. Price really united himself with the side of right.

Immediately, he was tempted to throw aside the banner of Christ, being offered a position in Washington by a Congressman at \$1200 a year. Think of it, a young man being offered a chance at such an enticing salary and distinctive prestige, yet standing firm by his decision to be-

come a minister of God. How many of you could have resisted the temptation?

Having decided to become a minister, he enrolled at Lincoln University in the year 1875.

We can say that the Price Story differs from the ordinary somewhere along here. The average individual is concerned primarily with self. This matter of the ego is a basic psychological principle. But a review of the life of the educator reveals that he was more interested in rendering service to others than gratifying himself.

He was certainly born during a period when it was difficult for a man of his cut to ignore his brethren. The Negroes had been declared legally free by the Emancipation Proclamation. But then, just as now, the law did not make it so. Some felt the Negro should be prepared for full freedom. Some felt he should be considered as still in slavery. Others felt that he should be trained for a sort of inferior and menial type of life and work. Some felt by terrorizing the Negro he could be forced into a desired mold. These were the forces facing Price. Being the man that he was he could not help but feel that something should be done for his race.

We can surmise that at one time he may have felt that teaching would suffice. To lift the veil of ignorance from the eyes of his people; at least the freedmen could be taught to read, to write. So he enters this field but perhaps decides later that more could be done through the courts. Then he prepares for this profession, hoping thereby to best answer the needs of the Negro.

But upon being shown the way of Christ, it no doubt was made clear to him that he could best serve by fighting wrong with the bloodless weapons of love, honesty and courage emanating from the life of Christ.

At Lincoln University he excelled in his studies as well as in athletics. In each of his four years in college he ranked first and was awarded the valedictory at graduation. He



maintained this success in the Theological Seminary where he completed the three-year course in two years' time.

Price was licensed to preach in 1875 at Wilson, North Carolina. While still a student in college, he was received into the North Carolina Conference. Objections were raised to this move but were overcome by the support given him by Bishop James Hood and Dr. J. A. Tyler, his Elder.

Bishop W. J. Walls in his book, *Joseph Charles Price*, states that Dr. Price's denominational career commenced with his appearance at the General Conference in 1880 when he was 25 years old. In 1881 he began to be known in all the world first by his speeches in North Carolina during the Prohibition Campaign in that state.

It was in this same year, immediately after he graduated from Lincoln University, that he was chosen by the A.M.E. Zion Church as a delegate to the Ecumenical Conference in England. It was there in a five minutes' speech, for which he was called "The World's Orator," that he secured the attention of the world.

Let us approach the goal from another angle now. Though we realize and are eager to credit J. C. Price as the founder of this institution we must not overlook the part played in this saga by A.M.E. Zion Church. For it is quite a fact that the idea of an educational institution existed in the minds of those staunch Christians of Zion Methodism before the time of Price. As Bishop Walls so aptly puts it, "The A.M.E. Zion Church had an educational thirst from the beginning." As far back as 1796, there is evidence of attempts being made on the behalf of the church to meet the educational needs of the race even before it was freed from slavery. To cite only a few of these early educational efforts: Rush University, started at Fayetteville, North Carolina, Jones University, at Birmingham, Zion Hill College, at Pennsylvania.

The failure of these schools is indicative of a felt need of the dynamic personality, the energy, the perseverance

of a man such as Price typifies. The idea of the school was not sufficient. Say, just as some of you enter here with the idea of receiving a college degree, but you soon find out that it takes more than the idea to graduate. And so with the founding of Livingstone—it took more than thinking about it to establish it, to make the dream the reality.

But in 1881, we have the joining of two great forces, the African Methodist Episcopal Zion Church with her concern for the intellectual dilemma of the Negro and Joseph Charles Price with his intense passion for uplifting the race of his birth.

And so it was that on board a ship, half-way across the ocean, the church in the form of Bishop James Hood broached the to-be president of Livingstone College concerning the founding of this institution.

Bishop Hood informed Price that he had been chosen to attend the Ecumenical Conference so that he might use his oratorical powers in raising a fund to establish a college. Price did not agree at once. He thought a while. And at this point comes to me the familiar lines of Shakespeare—"There is a tide in the affairs of men, which, taken at the flood leads on to fortune, Omitted all the voyage of their life is bound in shallows and in miseries." And surely such was the potency of that moment of thought for Price. Here was a man standing at the threshold of life being faced with such a decision. Perhaps you say, what had he to lose by accepting. Does it not stand to reason that if he alone could have raised ten thousand dollars for the school in the short space of time that he lectured in Europe, that he also could have raised an equivalent amount for himself? It has been pointed out by several authorities that Price had intended to remain awhile on the continent lecturing in his own interest. Surely he must have weighed his personal loss then in that moment. But even such a drastic change in his plans did not cause an over-long hesitation. He took the course which certainly at that point could not have represented fame to him and the course which never materialized into

monetary fortune; but, nevertheless, a course which led to the establishment of a living monument to his life.

Again I wonder, how many of us could have been so gifted to make such a choice. Or can we say gifted? Does not our Christian philosophy teach us that he who gives shall receive; the individual who forgets self shall be remembered? So the question should be how many of us would have had the faith of Price? The ideology of Price which we see throughout his life, that of consideration of the good of others before the good of self.

So in that moment of indecision, the future of Livingstone hung. But fortunate for us, Price did agree and he did lecture in the cause of this institution and he did raise the ten thousand dollars necessary.

In the year of 1882 this educational institution ceased to be a mere projection of ideas, a school on paper, but became an actuality with Joseph C. Price, the acknowledged founder and president. In 1887 Price secured a charter for the college, changing the name from Zion Wesley to Livingstone. Named so after David Livingstone, the great African missionary, whose son is buried in the National Cemetery of this city.

Our charter is especially significant in these times. As many of you know, a charter was secured without the word race or Negro in it and left the door wide open for all youth without regard to race or creed. This is not true of another school in the State of North Carolina. This will certainly give you some idea of the foresight of Price and his contemporaries. Every day for the past year we have read of appeals being made to the courts of the land to force doors open where the charter does not permit admittance of another race. These steps would not be necessary here.

Yet there is another thing of which you as Livingstonians can be proud. In the days of the founding of this school it was practically unheard of for Negroes to attempt the financing and running of a school. Other schools

which were founded during this era were maintained by white philanthropists or white churches or either white presidents headed up the administrative staff or either white members sat on the trustee board. Livingstone College was the sole gift of the A.M.E. Zion Church to mankind. The name of our school is found in the annals of history as the first of the purely Negro-supported colleges. And of the peculiar Negro self-initiated type of institution there are only three existing today: Selma University in Alabama, Allen College in South Carolina, and, for a time, Tuskegee. And of the three, Livingstone College is the most outstanding example.

Our school was also unique for its educational philosophy. At a time when so many of the colleges established during that era were concentrating on training the Negro youth predominantly as laborers, and I point to Hampton Institute and Tuskegee as examples, our founder's educational philosophy was a three-fold one, emphasizing the training of the head and heart as well as the hands.

We have not gone too far astray from this philosophy today. True, Livingstone does not have the industrial school that it once had, but nor is the need for training laborers in an institution of this kind the same. We have changed here with the time. But there have been no changes since the days of Price in our emphasis on training of the head or intellect. We are proud and happy to place our graduates beside those of any school. Our graduates do as well if not better when they enroll in graduate schools throughout the United States. We point with pride to our Miss Muriel Clarks of the faculty of Fayetteville State Teachers College and who did such commendable work in graduate school at Duquesne University, to Dr. Isaac Miller, Jr., faculty of A. & T. College, and holder of the Ph.D. degree from the University of Wisconsin.

Our faculty is picked with that one idea in mind, those who are best fitted to train our youth. Our faculty is as well trained as those of any institution in our class. Our

President, W. J. Trent, with this in mind, continuously encourages and aids his teachers in further study in order to keep up with new educational trends.

Nor have we neglected training of the soul or heart. We endeavor to create a wholesome religious atmosphere in all of our activities. Starting with Grace sung before breakfast Monday morning, through the spiritual rejuvenation of Prayer Meetings every Wednesday, through Sunday Church School Sunday morning to the sacred sublimity of the Vesper hour closing with the Varick Christian Endeavor service Sunday evening.

Less than a month ago we were united in the traditional Week of Prayer or Religious Emphasis Week before starting in the new semester when we were so privileged as to hear the soul stirring sermons of Dr. W. O. Carrington.

Mothers, fathers, and friends of the college, be safe in your assumption that we are still firm holders to the idea of Price in the betterment of our youth by an over-all education.

Just as that Man of Galilee was not destined to stay on earth doing good works but for a relatively short time, so with Joseph Charles Price. On October 25, 1893, at 12:15 o'clock, a mere 39 years after his birth, only eleven years after having been named president of this institution, he was called by his Maker to rest. But again as that Man of Nazareth, before leaving, he had pointed out the way of a salvation on earth to an oppressed people.

And so it is today, fifty-nine years after his death, we gather once more to pay our humble respect to a man who might have received a political job in the Customs Department at twenty-nine, who might have been the Minister-Resident and Consul-General of the United States at Liberia at thirty-four and who might have been a Bishop in the A.M.E. Zion Church several times; but who in spite of the lure of these offers was none of these and became instead the founder and first president of Livingstone College.



In closing I should like to give you this propahrase of the last verse of Flanders Field. It seems to me fairly easy to imagine these words coming from the lips of those stalwart pioneers of our college, those steadfast Christians who spent their lives in the battle to improve and maintain this institution. So from Joseph Charles Price, Bishop James Hood, Bishop C. R. Harris, Dr. Goler, Dr. Edward Moore and more recently Bishops Watson, Shaw, and Gordno and the host of others; this message to you:

*Take up our quarrel with the foe;  
To you, students, friends, graduates, faculty, bishops,  
trustees,  
From failing hands we throw the torch;  
Be yours to hold it high.  
If ye break faith with us who die  
We shall not sleep, though zephyred breezes blow  
At Livingstone*

## AS I VIEW A GREAT LIFE

*An address delivered by Solomon Seay, representing the student body of Livingstone College, at the annual Memorial Services for Founder's Day, 1952.*

"Who dreams shall live, and if we do not dream we shall build no temple into time. Yon dust cloud swirling slow against the sun was yesterday's cathedral, stirred to gold by the endless footsteps of a passing world. The dreamer dies but never dies the dream. The king who made religion a sword passes and is forgotten in a day. The crown he wore rots at a lily's root, the rose he cherished withers at his foot. The dreamer dies but never dies the dream. Though life may stir men's passions, change their hearts to stone, distort their souls . . . still shall the vision live—unchanged. The dreamer dies but never dies the dream."

In paying homage to the venerable Dr. Joseph Charles Price there is one attribute which we must exalt above all others . . . that is his ability as a dreamer. . . . His ability to transcend the realm of finite, absolute, material reality and to delve in that land of imagery from whence came his incomparable and ever to be loved vision. Yes, the vision conjured up by Dr. Price stunned many a scholar of his day, for he saw, abounding there in splendor and radiance, an institution which was for years to come to free Negro posterity from the bondage of ignorance. (The dreamer dies but never dies the dream.) Seventy-three years later, having withstood the decadence of time, Livingstone College now stands as a symbol of the esteemed vision, the love for humanity, and the intestinal fortitude of our founding father.

The late King George once said, "A truly great leader is one who possesses vision and a desire to leave the world just a little bit better than he found it." Dr. Price came into a world that was practically void of higher educational facilities for members of his race. He immediately, however, recognized the defedience and seized upon that

opportunity to provide Negro posterity with hope for a better understanding of the world in which we live—He came into a world that was practically void of higher educational facilities for Negroes; and he left it just a little bit better than he found it.

Though our beloved Dr. Price was but 39 at his death, he died a wise old man—one who had acquired wisdom and understanding at an unbelievable age. Chronologically, he was but 39; yet, he possessed the wisdom, the understanding, and the vision that as a rule flow very slowly with the sands of time. Though he was but 39 he died a wise old man for, "Old age is not that which is measured in length of time, nor is its measure given in number of years; but understanding is gray hairs unto men and an unspotted life is ripe old age." The social and economic sores which existed during his time failed to penetrate the spiritual and moral veneer with which Dr. Price had securely encompassed himself. This veneer shone sublimely and served as a guiding light for those around him. Fifty-nine years later, there in the distance, though dimly, it still sparkles—sparkling so that we, Negro posterity, caught in the tide that slowly wanes its way out to the boundless sea, might in gazing upon it find hope and guidance. Hope and guidance so that we too might leave the world just a little bit better than we found it. Inscribed upon the tomb of Dr. Price we find this phrase, "Measured by deeds, he lived a long time to have seen such a few years." Old age is not that which is measured in length of time, nor is its measure given in number of years; but understanding is gray hairs unto men and an unspotted life is ripe old age.

Paralleling the vision of Dr. Joseph Charles Price is his illimitable unselfishness and his sincere regard for all mankind. Here hovering above him a power which guided his every thought, and saw fit to chart for him a course which only one possessed of the spiritual and moral principles of Dr. Price could possibly sail undaunted. It has been said of our founding father that he was often seen in the early

morning dews, meandering among the hand works of God, awaiting the arrival of the early morning sun. It was through direct fellowship and a supernatural companionship with God that Dr. Price received much of his inspiration. Yes, it was through Him and Him alone that Dr. Price dreamed his most precious dream. It was through this supernatural companionship manifesting itself in his relentless effects and indomitable will, that the beautiful dream of Dr. Joseph Charles Price was soon to become a reality—a reality which at its advent was very very minute; yet, cuddled securely in the cradle of time, and nursed solicitiously by humble followers, Livingstone College, the basic dream of our own Dr. Price, has now emerged as a symbol of freedom—a symbol of honor for him who gave his all so that in giving it might become a reality. Yes, who dreams shall live and if we do not dream we shall build no temple into time. Yon dust cloud swirling slow against the sun was yesterday's cathedral, stirred to gold by the endless footsteps of a passing world. The dreamer dies but never dies the dream. The king who made religion of a sword passes and is forgotten in a day. The crown he wore rots at a lily's root, the rose he cherished withers at his foot. The dreamer dies but never dies the dream. Though life may stir men's passions, change their hearts to stone, distort their souls . . . still shall the vision live—unchanged. The dreamer dies but never dies the dream.

## LIVING IN A SPIRIT OF PRICE

*An address delivered by Willie Louis Massey, representing the Student Council of Livingstone College at the annual Memorial Services for Founder's Day, 1952.*

While trying to find an appropriate subject on which to speak, I came across an old text-book entitled, "Learning to Live." As I thumbed through it, I decided to choose one aspect of that title, which is simply "Living."

What poses a more serious problem than living is this complicated world of today; a world that is growing more complicated in scope and smaller in size. If Dr. J. C. Price were living today he would see a most ungodly society, where the world is torn asunder by political ideologies, by graft and corruption in governments, by the increasing denial of basic human rights and where man has produced weapons destructive beyond our imagination. Certainly Dr. Price would see a great need for a more righteous living.

What may we say living consists of? To some, perhaps, it consists of just existing, where other people are of little or no significance, while to others, the word "living" connotes the accumulation of material goods, with little or no concern as to the method that this wealth is accumulated. While these terms are not entirely fallacious, living, to me, is more than merely existing and accumulating wealth. It consists also of small, but nonetheless important, things which cost us little or nothing. Among these things are kindness, consideration, and respect for those who live around us.

Selfishness and greed have cost the world untold human sacrifices, not to mention the billions of dollars in natural resources that society has paid for its unethical acts. Consider the 1952 budget message by President Truman, in which he called for a budget of 85 billion dollars. This amount represents more money than actually exists in the



United States; an amount of which more than sixty (60) per cent is to be spent for national defense, or more specifically, war. This is a tragic waste of financial and human resources.

While most of us are willing to follow the immediate policies that are founded by our respective governments, we must realize that in the future, unless these policies are based upon a system of ethics and good-will, the world is doomed to destruction.

Let me illustrate my thesis further:

Education is, or should be, the greatest bulwark to intolerance, enmity, and inhumanity. This, I believe, was one of the beliefs of Dr. Price, when he saw it fitting to establish an educational institution—Livingstone College. We as students of that institution, are avowed to transmit to others those principles of our great founder. It is my conviction that our education is of little or no value to us unless those less fortunate than we are benefitted by it. Our education does not consist simply of learning text material, but it embraces all the varied aspects of learning to live.

An unknown author once said:

"I shall pass through this world but once; any good, therefore, that I can do or any kindness that I can show to any human being, let me do it now. Let me not defer it or neglect it, for I shall not pass this way again."

This author expressed an ideal which, I believe, all mankind should seek: the joy and happiness that is derived from helping one's fellowman. Happiness is the very essence of a glorious life.

The following statement was taken from a recent article in the Reader's Digest Magazine:

"Our happiness depends on those attitudes which will gain for us the love and respect of our families and friends. We need to cultivate kindness, unselfishness, sympathy,

tolerance, and an appreciation of the value of every individual, and a willingness to let other people think and feel different from the way we do, without becoming angry."

Undoubtedly, there are many who could be benefitted by the foregoing quotation, especially those who we commonly term "Racial Bigots."

Governor Herman Talmadge last month vindictively attacked the participation of Negroes with whites in the same television shows. His invidious statements caused one newspaper columnist to write the following:

"I think it would give Herman Talmadge pause to stand where the guillotine stood that sliced off the heads of those who felt about the little people as Herman seems to feel. As much as I dislike Talmadge I wouldn't like to see his head roll in the sawdust, but I would like to see something pounded into it besides sawdust, which is all it seems to contain at the moment, and a low grade of sawdust, too."

We all recognize that to a very great extent, the brave disavowal of racial intolerance by this newspaper columnist and other champions of racial justice, accomplishes a great deal. However, the continued struggle for racial tolerance remains with the youth of today.

The recent outbreaks of tolerances such as the bombing of a prominent Florida citizen's home; the murder of a Negro prisoner by an officer; the outrageous acquittal of a gentleman farmer for the murder of his Negro tenant and the flogging of others throughout the South by hate organizations, is indeed heart-breaking to many and discouraging to others. Nevertheless, such outbreaks of violence and intolerance should challenge us to a greater fight for the worth and dignity of the individual.

On this same issue, Dr. Joseph Charles Price stated: "It must be remembered, however, that more must be done than to educate the blacks as a solution to the race problem, for much of the stubbornness of the question is involved in the ignorant, lawless, and vicious whites of the

South, who need education worse than any of the blacks. To educate one race and neglect the other is to leave the problem half solved.—Educate these as well as the blacks and our problem is shorn of its strength.—For the safety of the republic, the perpetuity of its glory, and the stability of its institutions are commensurate, and only commensurate, with the intelligence and morality of its citizens whether they be black men or white men.”

Since the time of Dr. Price, much has been accomplished toward the alleviation of this problem, but, we must direct our energies, with redoubled efforts toward the complete abolition of illiteracy, inequity and intolerance.

Yes, the future of all mankind lies in the young men and women who will be able to translate high and noble ideals into the leavening movements which alone can, and must, transform society. It rests upon intrepid youth who are willing to establish a society that is truly banded together in the bonds of true brotherhood. We must make a reality the ageless axiom that right and justice will ultimately reign supreme.

As students of Livingstone College, we are preparing ourselves to meet life's situations. We are preparing to take our places alongside the other great scholars of Livingstone College who have gone before us.

The growth of Livingstone College has not been a spontaneous growth. It has not had the support of governments as the nation's tax-supported institutions have had, nor does it have a wealthy alumni from which to draw its funds. Livingstone has expanded only through the untiring efforts of an efficient administration, a faithful and cooperative alumni, and a host of other hard working supporters and friends. The great work of Dr. Price and his successors has been gloriously successful. Livingstone, today, takes her place among the finest institutions of learning in the country.

We, the future leaders of the world and future spokesmen for this institution, pledge our untiring efforts toward

the continued growth of Livingstone College and the uplift of mankind.

We do nothing more than defeat our own purpose when we gain an education at the expense of others, and then through selfishness, deny to others the opportunity that we have had.

Learning to live is our purpose, to help others find the fullest and best expressions of their lives is our objective.

In closing, may I leave with you a verse from the poem "L'Envei," by Rudyard Kipling, which I believe could well be a part of the philosophy of every individual.

*"And only the master shall praise us,  
And only the master shall blame,  
And no one shall work for money  
And no one shall work for fame  
But each for the joy of working  
And each in his separate star  
Shall draw the things as he sees it  
For the God of things as they are."*

# THE PURPOSE OF HOOD THEOLOGICAL SEMINARY

## The Story of a Venture of Faith and Its Fruits

by

DEAN J. H. SATTERWHITE

Those who dwell under the shadow of recent events lack perspective rightly to appraise their significance. However, it is not improbable that future historians, looking back with a perspective which is not ours, will fasten upon several facts as the most important regarding Hood Theological Seminary in the period of which we are immediate heirs.

At this time in her history, Hood Theological Seminary reflects with satisfaction upon the men and women now widely scattered over our world in Christian service who have studied in her halls. Almost unanimously students came to Hood Theological Seminary from homes and churches of the African Methodist Episcopal Zion Church. For the most part they have returned to minister in the parishes of our denomination.

Alumni of Hood Theological Seminary serve the denomination in many and varied capacities: Bishops, General Officers, Missionaries, Presiding Elders, Faculty Members, Specialized Christian Ministries, Pastors—men and women under various circumstances seeking to be good ministers of Jesus Christ.

Living alumni of Hood Theological Seminary are to be found in all but two of our forty-nine Annual Conferences. There are approximately two hundred and fifty persons presently engaged in proclaiming Good News about God who have in common, in addition to one Lord and one faith and hope, memories of a Seminary which at one time in their lives endeavored to explain and enlarge the faith which prompted them to respond to the Saviour's



Call, and to prepare them for their ministry. These constitute a community distinguished by a common relation to Hood Theological Seminary. Whence came this Seminary from which has issued this vigorous stream of apostles since 1888?

Bishop John Walker Hood, from whom our Seminary takes its name, writes most meaningful of the early method of ministerial training at Livingstone College under Dr. Joseph Charles Price, our first President: "During the first six years of Price's management of the institution, associated with Bishop Harris, it possessed a religious power beyond any institution that we have ever known. Bishop Harris' great piety in the schoolroom and Dr. Price's force of character, both within and without the institution, constituted a religious force which in itself seemed powerless to resist. Scarcely could anyone, male or female, go there and not embrace religion."<sup>1</sup> This may rightly be spoken of as the second program for the training of ministers adopted by the denomination. The first program was the Junior Preacher or apprentice system. Dr. Joseph Charles Price stated in his last report of his most successful four years at the General Conference of 1888, New Bern, North Carolina: "The necessity of a connectional school not only for normal and academic culture, but also for theological training . . . admits of no argument."<sup>2</sup> The action of the General Conference in 1888 was both eventful and significant. It may have lacked much specific implementation for the rapid growth and development of Hood Theological Seminary, nor did it imply that the Conference expects or desires that all our young men who purpose to enter the ministry should first attend a theological school. Despite its obvious generality, its deliberate cancellation of all preceding action adverse to formal theological education marks the end of one epoch and the beginning of another. The A.M.E. Zion Church had made up her mind

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1. Hood—One Hundred Years of the A.M.E. Zion Church, pp. 469, 470.

2. A.M.E. Zion General Conference Minutes (New York: J. Thomas, General Book Agent, 1888) p. 85.

on formal theological education. The door was now open for the development of Hood Theological Seminary.

The early purpose of Hood Theological Seminary found its ready expression in an address by President Joseph Charles Price on, "The Need of an Educated Negro Ministry": "The Church is the center of the Negro's social as well as religious life. The people come to the minister for all kinds of information, his profession, with them include all others. . . . If the Negroes are to be speedily and permanently elevated and made good men and women, patriotic citizens and pious Christians, an intelligent and progressive ministry must be the main spring in the effort."<sup>3</sup>

A second purpose noted in the development of Hood Theological Seminary was found in the expression of the General Conference in session in St. Louis, Missouri. This General Conference made provisions for the erection of the Hood Theological Seminary Building, as a monument in recognition of the great service of the late Bishop J. W. Hood to the cause of education and the training of ministers: Upon this action of the General Conference the Trustees ordered the building to be erected. The Hood Theological Building was dedicated at the commencement of 1910.

Throughout her history, Hood Theological Seminary has been largely concerned with only one aspect of theological education, namely, with education for the profession of the Christian Ministry, to the exclusion of other interest properly included within theological education as a whole.

Training for the Christian Ministry has important elements in common with other types of professional training but it is also in vital respects unique. Since the Christian Ministry is essentially a spiritual service it can never be "professionalized" to the exclusion of the idea of a divine call. Its most important quality is spiritual and its

3. Price, "Educational Standards of Negro Ministry," A.M.E. Zion Review, Vol. 3, No. 1 (1892), p. 71.

most important requisites are personal commitment and spiritual insight, the relation of which to more strictly professional considerations is of central concern in the educational process.

An effective ministry is one that through example, precept and service so represents and interprets the tradition and life of the church as to unite believers in worship, service, fellowship and Christian living and that makes the Christian gospel real and persuasive for the redemption of individual lives and for the ordering of all human relations in harmony with God's will, so that His Kingdom may come and His will be done in earth as it is in heaven.

What, in general terms, does this conception require of all of our students? These are the essentials:

1. Understanding of the origin and history of the Church and of the nature of the Christian gospel;
2. Understanding of the needs of individuals and of society, and of the relevance of the gospel to the solution of those needs;
3. Understanding of the forces at work in the social world of our day and of what they do to and demand of the religious spirit;
4. Understanding the place of organized religion in society and of the processes by which it may make its contribution to contemporary life;
5. Understanding of the nature and development of human personality and of the spiritual meaning and goal of human life.

These understandings constitute objectives towards which our training in Hood Theological Seminary is directed. With these understandings our students are made mindful of the spiritual insight and technical ability necessary to use them constructively and redemptively in their ministries. We seek to provide an effectively unified answer to our students' need to know the gospel, to have

had a vital experience of it, to know how to make it work in a church for the discharge of the Church's Mission, to understand religion's role in the development of personality, and to know enough about life to make Christianity a controlling factor in it.

Two dominant factors are kept before all of us, faculty and students, throughout the process of education: One is that the minister is above all else the representative of the Christian gospel in the church and in society. The ultimate standard by which his ministry is to be judged is the standard of God's revelation of Himself and of His Will for His people. The second is that whatever is said and done must be sympathetically adapted to the circumstances and needs of those to whom he is to minister. His ministry must be the channel through which grace and truth flow into the lives of the people among whom he moves, to give them a sense of the immediacy and pertinence for them of these blessings.

In summary of this point, our whole process of training for the Christian ministry is thought of not as "subject centered" and not as "student centered" but as centered in the ministry to be performed. The over-all objective is to make all the elements in our educational program contribute to an understanding of the meaning and scope of the Christian ministry and the ability to handle the problems of that ministry to real people under real conditions.

Our entire training program is the projection in terms of teaching, supervision and experience of the functional analysis of the work of the ministry. This may be expressed in a list of fourteen major objectives:

1. Proclaim and interpret the Christian gospel to as many as he can reach.
2. Guide and lead in the public and private worship of God, including the administration of the sacraments.

3. Seek by every means possible to extend the Christian faith until it is accepted by all in the community and throughout the world.
4. Be pastor, counsellor and friend to the people of the parish and community.
5. Serve the Christian community in a special capacity upon occasions of marriages, funerals, dedications, etc.
6. As educator and teacher, instruct the people in the knowledge of the Christian faith and in the meaning of the Christian life in relation to their personal and family problems and to community, state, national and world issues.
7. Administer the organization and program of the local church and provide for the adequate and proper conduct of its business.
8. Recruit and train leaders for the various aspects of Christian work and responsibility.
9. Accept responsibility, as required, for special types of religious service in the community, as the spiritual care of inmates of institutions, the religious instruction of students, etc.
10. Participate in interdenominational, interracial and other forms of cooperative Christian work in the community and area.
11. Participate in general community activities as one of the first citizens of the community and, in particular, cooperate with the public schools and with agencies concerned with the improvement of social conditions.
12. Help to provide a wholesome social and recreational life in the community.
13. Understand and deal with special situations in the life of the community having clear religious or ethical significance.



14. Exemplify in personal and family life Christian ideals.

This analysis should not be understood as implying that Our Seminary is expected to provide specific training for every task that the minister may have to perform. That would be impossible. On the other hand, the training given in our Seminary has in view every functional area and every type of ability and every important quality which have importance for the work of ministry, as well as the variant social factors which ministers must cope with.

From what has been stated it may well follow that the program of training for the Christian Ministry in Hood Theological Seminary is based, on the one hand, on an understanding of the gospel and the church and, on the other hand, on an understanding of the world and the task of the minister in the world. Each type of understanding depends upon an illumination of the other. It follows, also, that our objectives are conceived in terms of professional capacity, and that our evaluative criteria is drawn, not from the educational process itself, but from the life of the Church. This, in terms, determine the basis for our measuring and evaluating student progress.





Hood Theological Seminary Building

























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Yates

He spoke now

